

# COMING OF CHRIST!

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No. I.

## TERMS.

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E. JACOBS.

## THE VISION.

The enemies of truth, in endeavoring to lead us to some position where the vision of Daniel might be seen to favor their carnal views, have only caused the truth, therein brought to view, to appear still more lovely; and, like Baalam, after he had been led by Balak to take the first, second, and third view of Israel, we are constrained to say, "What the Lord saith, that will I speak." It may seem that the vision has been looked at from every mountain, hill, and little eminence, and it probably has; but the exhibition of truth is never unwelcome to the lover of truth, therefore from the little valley where I dwell I will take a brief look, and if nothing new is discovered, the truth will be looked at once more, which I am sure will do us no harm.

**Honesty.**—Can you tell me what I am to understand by the head of gold upon the great image described in Daniel 2: 31–33?

**Truth.**—Verse 38, "Thou art this head of gold." It is the Chaldean kingdom; Nebuchadnezzar, the head and representative of that kingdom, being addressed as the kingdom, for "after thee shall arise another kingdom inferior to thee."

**H.**—What does the breast and arms of silver mean?

**T.**—The kingdom that arose after the head, (ch. 5: 30, 31.) "In that night was Belshazzar the king of the Chaldeans, (head,) slain, and Darius the Mede took the kingdom, and reigned over the Medes and Persians"—a kingdom inferior to the Chaldean in point of wealth, splendor and duration.

**H.**—What does the belly and thighs (or sides) mean?

**T.**—Another third kingdom of brass, (ver. 39,) which succeeded that of the Medes and Persians. This was the Grecian kingdom, (see Maccabees 1: 1, not Scripture, but accredited history,) and it happened after that Alexander, son of Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius the king of the Persians and Medes, that he reigned in his stead, the first over Greece.

**H.**—So far it is clear to my mind, and now if you can tell what is meant by the legs and feet it will remove some difficulty out of my way.

**T.**—It means the first universal kingdom that succeeded Greece. You will bear in mind, these three first kingdoms were universal.—The head reigned "whosoever the children of men dwell"—"ruler over them all," (ver. 38.) The breast and arms reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces," (Esther 1: 1.) The belly and sides of brass shall bear rule over all the earth; so did Alexander. The first universal kingdom that arose after the division of Greece, and the fall of those divisions was the Roman. See Luke 2: 1. "And it came to pass in those days that there went out a decree from Cesar Augustus [a Roman emperor] that all the world should be taxed."

**H.**—Will you give a correct meaning of the feet and toes, part of potters clay, and part of iron? (v. 41.)

**T.**—It means that the Roman kingdom shall be divided (v. 41) into ten kingdoms, (v. 44,) in the days of which kingdoms, the God of heaven shall set up a kingdom which shall never be destroyed, but shall break in pieces and consume all these kingdoms, and it shall stand forever.

**H.**—Is there any proof that this fourth or Roman kingdom has been divided into ten kingdoms?

**T.**—Yes, this is a clear undisputed fact in history, and for authority I would refer to Michael, Mede, Bp. Lloyd, Dr. Hales, Sir Isaac Newton, Bp. Newton, and Dr. Scott. They were established as follows, viz: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 356. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves, and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, 483.

**H.**—And do we understand from you that these ten kingdoms still exist?

**T.**—Certainly; for the fifth universal kingdom, which is Gods, has not been set up, from the fact that when it is set up it is to break in pieces and consume all these kingdoms, including the four; this has not yet been done, for some, if not all of them, still exist; they are not yet consumed.

**H.**—If these kingdoms still exist, by what names are they known?

**T.**—These are the modern names: France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Ravenna, and Rome; the three last are at present embraced in the Roman States. So you see they not only exist, but many of them under their original names.

**H.**—Is it not before the days of these kings, or kingdoms, that the God of heaven sets up his kingdom? for I perceive it was some hundreds of years after the crucifixion of Christ, and the establishment of the gospel kingdom, before this divided state of the fourth kingdom.

**T.**—He did not before, nor has he yet set up his kingdom; neither does the term gospel kingdom occur in the Bible. The establish-

ment and spread of the gospel is not the kingdom, but "glad tidings" of the kingdom. See Matt. 4: 23; 9: 35; 24: 14; Luke 2: 10.

**H.**—Do you then say that the kingdom spoken of in verse 44 has not been set up? We certainly have been so taught.

**T.**—It cannot be correct, from the facts already named. The gospel is a dispensation to prepare subjects for the kingdom. True, the good tidings is in some places set for the kingdom itself; for instance, in Acts 28: 31; Matt. 13: 19, 24, 31, 33, 44, 45, 46. Again, the world is called the kingdom; being the territory where this kingdom is to be set up. See Matt. 13: 38; 42: 47, 48.

**H.**—It seems hard to give up the idea that the kingdom was set up when Christ came and established the gospel dispensation.

**T.**—No doubt; but bear in mind where the stone smote the image—not upon the head, breast, belly, nor yet upon the knees, which it must have done if the kingdom had been set up when Christ first came, for the fourth kingdom was not then divided—but upon the FEET. Remember also that he whom I serve has said, "my kingdom is not of this world."

**H.**—But he did not say it was not in this world.

**T.**—Look at Luke 28: 18. "I will not drink of the fruit of the vine until the kingdom of God shall come." It had not then come. He taught us to pray, "thy kingdom come;" flesh and blood cannot inherit it, (1 Cor. 15: 50;) when it comes, the saints must become immortal; this is not till the last trump, (verse 52.) The quick and dead will then be judged, (2 Tim. 4: 1.) Scores of such witnesses might be brought forward, but you have not time to hear them now.

**H.**—These proofs seem quite convincing, but tell us particularly when this kingdom is to be set up.

**T.**—Matt. 25: 31, 34. When the Son of man shall come in his glory and all his holy angels with him: then he will say to the blessed, "inherit the kingdom." See also Rev. 11: 18. When the kingdoms of this world become the kingdoms of our Lord; remember also that this is the time when the dead are to be judged, (verse 18.) Again, it will be when the Father gives to the Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Ps. 2: 8.

**H.**—What will he do with them?

**T.**—Ver. 9. He will break them with a rod of iron, and dash them in pieces like a potter's vessel, the same time that the image is smitten by the stone.

**H.** I see the propriety and correctness of the position, but presume you have no reasons as Scriptural as these for fixing the time of Christ's coming?

**T.** I will show you, as soon as you are prepared to receive my testimony. First, let this startling truth be fixed upon your mind, that we are living under the governments represented by the toes of that image; and that they have existed now almost 1400 years; and that the feet is the place where it is to be smit-



H. According to this rule, where do the 2300 days terminate?

T. The whole vision is 2300 years.  
Cut off at the cross 490 "

From the cross to the cleansing of the sanctuary, } 1810 "  
Christ was crucified in the year 33

The sanctuary will be cleansed in 1843

H. You have shown that the dominion of the Pope was taken away and he led into captivity in 1798, according to the prediction in Dan. 7: 26, and Rev. 13: 10. Is there any thing in connection with this fact that goes to corroborate the testimony that the sanctuary will be cleansed in 1843?

T. There is; in Dan. 12: 11—13. "And from the time the daily [or Pagan abomination] shall be taken away, to set up the abomination [see margin] that maketh desolate, [Papacy,] there shall be a thousand two hundred and ninety days."

The Pagan worship was abolished in 508, as I may prove to you at another time. Popery, or the abomination that maketh desolate was set up in 538, as you have seen. From the abolition of Paganism in 508

the 1290 days

reach to 1798

From the setting up of Popery in 538  
the (Dan. 7: 25) 1260 days

reach to 1798

Verse 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." From the abolition of Paganism in 508

the 1335 days

reach to 1843

H. What event then happens?

T. Verse 33. "Go thou thy way till THE END be: for thou shalt rest, and STAND IN THY LOT at the end of the days." [the first resurrection.]

H. There seems to be plausibility in all this, but still I do not know that all these things will take place in 1843, and therefore I cannot feel free to publish to others, that which I do not fully believe myself. I must say it is hard work for me to see the time as you do.

T. How much you may deem my testimony worth I know not, but I will add a few facts more and leave you to converse with my Father as to the propriety of your publishing it to others. He stands at the door, waiting, as he has a little settlement to make with you.

There are four things; either one, or all of which will prevent your seeing the time as I do. The first is *popularity*, or the *love of reputation*; until you get rid of this you can never see the time as I do. 2d. The love of the world—a ruling desire to increase your worldly goods will certainly prevent your seeing the time as I do, for none can thus see the time and go on hoarding up riches. 3d. Sectarianism will prevent your seeing the time as I do; for when the interest of the sect to which you belong is the leading topic in all your religious operations, you never can see the time. 4th. While you are not waiting, and consequently not ready for the end of the 1335 days, you never will see the time.

The unsanctified heart will treat this part of my testimony just as the opposer of Galileo's theory treated his telescope, "I will not look through it," said he, "for then how can I oppose your theory?"

H. One question more; while we have so many great practical truths that we can clearly understand, do you not think it as well to pay attention to them, and be ready? I have thought it unprofitable to dwell so much on this part of the Bible.

T. "ALL Scripture is given by inspiration of God, and is profitable for instruction;" therefore this is not unprofitable nor unmeaning. Remember one thing more, relative to the great practical truths of which you speak, be not deceived. O my son! remember the treachery of the human heart. The veriest infidel will believe any great practical truth that does not stand in his path like "an angel with a drawn sword."

### LOVE FOR "THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upward their steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and not death will be their constant theme.

If in the mean time death should come, and find them thus "looking," it has no terror to them, for they will then, for a little while, sweetly *sleep in Jesus* till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

1 Cor. i. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.

Col. iii. 2—5. Set your affections on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1. Thess. i. 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

i. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

iv. 14—18. For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, COMFORT one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii. 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so. Amen

xvi. 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God



first king," [ver. 22.] "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation;" these were Syria, Thrace, Macedonia, and Egypt, answering to the four heads of the leopard, [ch. 7,] "but not in his power," not in his family; the kingdom was divided among four of Alexander's generals, answering to the four wings upon the leopard; so the kingdom *was not* left as is usual, to any of his blood relatives.

Ver. 9, "And out of one of them, [Macedonia,] came forth a little horn, [the Roman power—the same as in ch. 7, ver. 8,] which waxed exceeding great," &c., [ver. 10,] "it cast down some of the host, [people of God,] and of the stars, [ministers of Christ,] to the ground, and stamped upon them." This is called [ver. 23] "a king of fierce countenance, and understanding dark sentences." In Deuteronomy 25: 50, the same power is called "a nation of fierce countenance."

In order that you may see more clearly the connexion of the three visions, I will classify the closing parts of them.

DAN. II. B. C. 570. DAN. VII. B. C. 541. DAN. VIII. B. C. 539.

**PAPACY.**  
[The ten kingdoms only, out of which this power arose are here brought to view.]

"And behold, in this horn were eyes like the eyes of a man, and a mouth that spake very great things, whose look was more stout than his fellows," (ver. 8, 20.)

[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, as you have seen, and the dragon being the government that sought the destruction of Christ (See Rev. 12, it cannot, of course, apply to any government that existed before the Roman.)]

The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, (ver. 21, 22, 25.)

**THE END.**  
"A stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them," (ver. 24, 25.)

(The earth is now empty.)

**THE FIFTH UNIVERSAL KINGDOM.**  
"And the stone that smote the image became a great mountain, and filled the whole earth," (ver. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"The earth" is now "full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.

"They sung a new song, thus have made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9, 10.

The Lord has now washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." Isa. 4: 4.

H. What particular advantage is gained by this third vision, as I see the Babylonian, and also the ten kingdoms are left out?

T. Those were already clearly understood, and no necessity existed for bringing them forward in this vision. The important advantage that Daniel has gained is the duration of the vision in verses 13 and 14.

H. "How long" is "the vision?" Verse 13.

T. "Two thousand three hundred days." Verse 14.

H. To what part of the vision, then, does this time apply?

T. To the whole, for it commences with the ram pushing, &c., (verse 4,) the kingdom of the Medes and Persians, (v. 20,) and continued through that and the Grecian kingdom, a period of 393 years or upwards. It also extends to the daily or pagan "transgression" or "mystery of iniquity," (2 Thess. 2: 7,) and also through the whole period that the church was desolated under the papal rule, down to the time when the host or people of God shall cease to be trodden under foot, when they shall no longer be persecuted, their ashes no longer sleep in the dust— even down to the time "the sanctuary shall be cleansed."

H. How can the 2300 days reach to that event when more than 2000 years have already passed?

T. They can reach to that event by the authority I gave you from Num. 14: 34, and Ezekiel 4: 6; and without this mode of rendering them, they would be without meaning to us, neither "profitable for doctrine or instruction." Each of these days represents a year.

H. Will God then set up his kingdom in 2300 years from the time in which the Medo-Persian empire was extending its territory by conquest, as represented by the ram with two horns, which commenced the vision?

T. He most certainly will, for that is the end of the vision; and he also says, "At the time appointed, the end shall be."

H. The period must then be close upon us, for that kingdom was established before Christ 539, which is 2381 years ago.

T. It is indeed very near; much nearer than even you are aware.

H. What a pity the angel did not begin the vision at some prominent point in the Medo-Persian kingdom, so that we could have had a date for the 2300 days.

T. What difference could this make so long as he came at a subsequent time and gave the date?

H. Where is the record of that fact?

T. In the 9th chapter, as you shall see. At the close of the 8th chapter you find Daniel astonished at the vision, not understanding it, for "none understood it." He then went to search, the prophecies (9: 2) to find out when the time of "the desolations of Jerusalem" would be accomplished, and his people brought out of their captivity and restored; and found it to be seventy years, which time he supposed was now accomplished, and prayed accordingly for the sanctuary to be cleansed. Verses 16, 17.

H. But you are reading from another chapter.

T. But not from another subject, for always bear in mind this division of the Bible into chapters is the work of man, and not inspiration.

H. That is true.

T. You then see that God sent an angel to correct Daniel relative to the great error he had fallen into concerning cleansing the sanctuary, and the time of that cleansing. See verse 21. "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the

beginning, being caused to fly swiftly, (so important is it to save a good man from error,) touched me about the time of the evening oblation." What vision had he seen Gabriel in? Chap. 8: 16 is the first place where Gabriel's name is mentioned, so this must be the vision. Gabriel had received his orders, as above, to make him understand it, and now comes to do it, (v. 22,) and tells him, (v. 23, to "understand the matter and consider the vision." What vision? There is none in the 9th chapter, it must be the last one he had, which is in the eighth chapter.

H. Does Gabriel do what he came for?— Does he make Daniel understand the vision?

T. Very plainly, as you may see. V. 24—"Seventy weeks are determined [cut off,] upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." For these several purposes were the seventy weeks "cut off."

H. Why do you use the term "cut off?"

T. Because the Hebrew verb that is here rendered *determined*, is capable of but one signification, and that is to *cut off* or to *cut out*.

H. From what were these seventy weeks cut off?

T. What was Gabriel making Daniel understand? The vision in the 8th chapter, there being none in the 9th. The seventy weeks were cut off from the vision, which was 2300 days long.

H. For what were they cut off?

T. As our time is short, we will take one ruling term in verse 24, viz., "to make reconciliation for iniquity." This was done when Christ died on the cross, and at no other time.

H. When did those 70 weeks begin?

T. At the going forth of the commandment to restore and rebuild Jerusalem—v. 25. (See Ezra 7: 11—26.) In just 490 years from that time, which is as many years as there are days in 70 weeks, Christ made "reconciliation for iniquity" by suffering death on the cross.

H. It is said also (v. 24,) that the 70 weeks were cut off to seal up the vision and prophecy. How did the crucifixion of Christ seal up the vision?

T. His being crucified at the expiration of that amount of time sealed the truth of the 2300 days being so many years, and also, the cleansing of the sanctuary at the end of that period to be just as sure as was the crucifixion at the end of the 490 years.

H. Do you know that the 70 weeks were cut off from the first part of the 2300 days, as it appears the word may be understood *cut out*?

T. It can make no possible difference whether we read *cut off* or *cut out*. The vision was 2300 days long, and if you cut off 490, you have 1810 left, or if you cut out 490, it is still the same. Neither need you trouble yourself to hunt any further for a date for the 2300 days, but do just as Gabriel told Daniel. Cut off 490, and start the remaining 1810 at the cross of Christ, or from the place where reconciliation for iniquity was made.

If I am directed to cut off a piece of rope at a given prominent point which I am told is just 2300 feet long, and that from where I am to the said prominent point is just 490 feet, I obey and cut it off as directed, but find by actual measurement that it is exactly 490 yards, what is my conclusion? That the whole measurement is yards, especially if I find that my employer has given examples of using the term *feet* to express yards.



ten. This simple truth should convince every believer of the Bible that the coming of the Lord is at the very door.

H. What am I to understand by the statement, "they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay?"

T. The distinctive character of the subjects of the fourth, or Roman kingdom, who, although scattered in every land, acknowledge no allegiance to any authority, either civil or ecclesiastical, but the Papal. Although they mingle themselves with the seed of men in every nation, they cleave not to them; there is no union existing, because they are THE Church. The expression, "they shall not cleave one to another," may also be understood of the kingdoms themselves, for since the division of the fourth kingdom, many unsuccessful efforts have been made to unite them again into one universal kingdom. No one ever came nearer accomplishing this object than Napoleon Buonaparte, but he fell while in the height of his glory, for God had said the kingdoms he was trying to unite, should "not cleave one to another."

H. What am I to understand by the four beasts in Daniel 7: 3—7?

T. The same things that have already been brought before you, [verse 17.] "These great beasts, which are four, are four kings which shall arise upon the earth."

H. But the divisions of the image were kingdoms, and these beasts are said to be kings.

T. The terms king, and kingdom, are here used as synonymous, for [in verse 23] it is said the fourth beast shall be the fourth kingdom upon earth.

H. How does it appear that these are the same kingdoms brought to view in chap. 2?

T. Because the description of the fourth kingdom [ch. 2: 40, and ch. 7: 7] agree, in strength and comparison to iron; and also in its divisions answering to the toes, [ch. 2: 41.] and to the ten horns [ch. 7: 7.] The ten horns are the same kingdoms that have been described, [see verse 24.] Another reason that should perfectly satisfy you that they are the same as in chapter 2, is, in this divided state of the fourth kingdom, the "God of heaven sets up" his kingdom. [v. 27.]

H. What could be the object in bringing the same subject before the mind of Daniel the second time?

T. There are several reasons; I will, however, name but two prominent ones. The first is, the divided state of the Grecian kingdom was not shown in the vision of the second chapter; here it is brought forward under the figure of the leopard with its four heads, and also the four wings like a fowl. Prophecy being given for the benefit of those living prior to its fulfilment, this particular description of the third kingdom has been given to prevent the student of prophecy from falling into error.

Another important reason for this repetition of the vision is, to give a description of another power that was to arise, (see ver. 8.) explained ver. 24. "And the ten horns out of this (4th or Roman) kingdom, are ten kings that shall arise, and another shall arise after them. And he shall be diverse from the first, and he shall subdue three kings."

H. Can it be ascertained what power this is, and when it arose?

T. There is no difficulty in this; for all we have to do, is to see what power subdued three of the first ten kingdoms that arose out of the Roman Empire.

H. How do you know it to be three of the first ten kingdoms?

T. See ver. 8, "behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots."

H. This power then must be Popery, for the ten kingdoms remained undisturbed until A. D. 493, which was ten years from the time of the establishment of the last of the ten, when the Heruli, in Rome and Italy, were conquered by the Ostrogoths. Then in A. D. 534, the Vandals were conquered by the Greeks, for the purpose of aiding the Romish church. In A. D. 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy, and immediately after this, the supremacy of the Bishop of Rome was established.

T. You are correct; and you will also bear in mind that Popery answers the character here predicted. 1st. His blasphemy; ver. 25, "he shall speak great words against the most high." The Revelator says, (Rev. 13: 6.) and he opened his mouth in blasphemy against God. Paul says, (2d Thess. 2: 4.) who opposeth and exalteth himself above all that is called God or that is worshipped.

The Pope of Rome has blasphemed God by taking to himself every title that ever the Almighty claimed for himself, and has exalted himself above God, in assuming the right to pardon sin before it was committed, by the sale of indulgences. Again, he was to be a persecuting power, [ver. 21.] "made war with the saints and prevailed against them," [ver. 25.] shall wear out the saints of the most high. John says, [Rev. 13: 7.] and it was given unto him to make war with the saints, and to overcome them. The papal power has destroyed the lives of more than 50,000,000 of Christians. No other power has ever arisen to "wear out the saints" to this extent. He was to assume authority, [ver. 8.] "a mouth speaking great things," [ver. 25.] think to change times and laws. John says, [Rev. 13: 5.] and there was given unto him a mouth speaking great things.

The Pope has assumed the right to depose and set up kings at his pleasure: set his foot on the neck of one: made another hold his stirrup, &c.

The saints were to be given into his hand, until a time, and times and the dividing of time, [ver. 25.] John says, [Rev. 13: 5.] and power was given unto him to continue forty and two months.

H. Is there the same amount of time in both these periods?

T. Certainly; as you will see from [Rev. 12: 6, 14] where 1260 days, and time, times and an half are made synonymous.

H. But then you must reckon 30 days to the month, and where do you get your authority for this?

T. It is the scriptural mode of reckoning; from Gen. 7: 11, and Gen. 8: 4, you will see that it was five months from the time the flood commenced till the ark rested. This time is called 150 days in Gen. 7: 24, and Gen. 8: 3, that is 30 days to the month. We might give other proofs, but this will answer. A time is 12 months of 30 days each, or 360 days; times, or two times, (as is here made out,) is 720 days; half a time is 180 days; in all, 42 months, or 1260 days, so that John and Daniel perfectly agree.

H. When were the saints given into his hand?

T. This you can learn from the Justinian code, which you will find in almost every lawyer's office, where Justinian delivered, or subjected to the authority of the Bishop of Rome, "all the priests of the whole east," A. D. 533, and in 538 subdued the Ostrogoths in Rome,

when his decree of the first named date took effect.

H. When did that period terminate? As Daniel says, [ver. 26,] the judgment shall sit, and they shall take away his dominion. And John says, [Rev. 13: 10.] he that leadeth into captivity, shall be led into captivity: he that killeth with the sword, must be killed with the sword.

T. Thus the prediction has been faithfully fulfilled; for in the month of February, 1798, and 1260 years from the time the Bishop of Rome came into power under the Justinian code, General Berthier, by order of the French Republic, entered Rome, took the Pope a prisoner, overthrew the above named code of laws, established a republic, carried the Pope a captive to France, where he died, a prisoner and an exile.

H. But this, in the room of being 1260 days, is so many years. How can you call this a fulfillment?

T. A day, in prophecy, is used as the representative of a year: for example, see Numbers 14: 34, Ezekiel 4: 6. And in the place in question, the time, times and an half, must be taken as the symbol of 1260 years, from the very nature of the events foretold, as the most able commentators are agreed. The fulfillment of the predictions, applying to Papacy in just that amount of time, in connexion with the above examples, should be considered clear proof. Indeed, it would be skepticism to reject such evidence as this.

H. But Popery was not destroyed in 1798, nor is it yet destroyed.

T. Neither did Daniel, Paul or John say it would be before the Lord comes, [ver. 26.] "They shall take away his dominion," and what for? "To consume and destroy it unto the end." John says, [after the beast went into captivity, Rev. 13: 11.] I as another beast coming up out of the earth. [Buonaparte arose that same year, and was crowned king of both France and Italy as soon as 1805.] immediately after his history, the last harvest is brought to view. See Rev. 14.

Paul says of this same power, (2d Thess. 2: 8.) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Daniel says, "destroy it unto the end." Since the dominion of Popery was taken away in 1798, his civil power has been wasting, for be it remembered, that power was resorted to him by Buonaparte, who remodelled the system of Popery with his own hand. See Rev. 13: 15. The schemes of the Pope are now carried on by Jesuitism and trickery, and not by the inquisition, torture, fire and sword, as they used to be. And all for the obvious reason that his dominion or civil power, what little he has, is consuming, and not because his disposition is not good enough to pursue his old course.

H. I see what Daniel gained in this second view of these kingdoms in vision, and now should like information upon the vision in the eighth chapter of Daniel.

T. This vision, which commences in the 3d verse of the eighth chapter, brings to view the same great leading events as those in the 2d and 7th chapters, with the exception of the Babylonian kingdom, which at the time of this vision, was about passing away. Ver. 20, "The ram which thou sawest having two horns, are the kings of Media and Persia, answering to the bear, [ch. 7.] and the breast and arms, [ch. 2, ver. 21.] "The rough goat which thou sawest is the king of Grecia." Answer to the leopard [ch. 7] and belly and thighs, [ch. 2.] "The great horn [Alexander] between his eyes is the



proclaims a "coming Lord"—"a coming kingdom"—"Jesus and the resurrection," "at hand," "at the very door?" Who are holding themselves in a state of constant readiness for the coming of their Lord? and what are the truths that lead to this state of preparation? Surely, the plain, unvarnished gospel truths; these tend to make us resigned and submissive to the present world, but not to love it; they lead us to loathe the things of this world, to act as pilgrims and strangers here—to forsake all and follow Christ—to lay hold on the exceeding great and precious promises, and not give them away to carnal Jews, or any other infidels—to groan for adoption, to wit, the redemption of their bodies. Were these glorious truths held forth, not merely as a theory, but in demonstration of the Spirit, and with power, what an invulnerable front would the church present in the great day; but for the want of these "hedges" and watchmen to stand in these "gaps," how many will quail at the sounding of the last trumpet, because they were not warned when the sword was coming!

Verse 6. "They have seen vanity and lying divination, saying, the Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Here the "flattering divination" is turned to "lying divination." A teacher is condemned for using "flattery" in the time of his ignorance; but after the light has shone sufficiently clear for him to see the true path, he cannot persist in spreading abroad his "flattering divinations" or enchantments without incurring the guilt and consequent doom of the *liar*. What was recently, with many, a matter of opinion, has now become a certainty; a "thus saith the Lord," that "the world will be converted;" "the Jews will be restored;" "the days will be prolonged;" "whatever 'the vision' may mean it will fail in its application to the shortening of the days," "and the Lord approves us," "we are happy," "we should be glad to see him," &c. Thus they have made others to hope that they would confirm the word—the word that God had not spoken. The truth of God's word—of "the vision"—had produced almost, if not quite, a universal conviction upon the minds of the people, yet how many unconverted, unsanctified, unholy as they are, through the efforts of Stuart, Dowling, Morris, Pond and others, have been made to hope that God's words would be "prolonged," that the Lord would not come so soon; that the wicked would not so soon be "destroyed."

Verse 7. "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it, albeit I have not spoken?"

Look again at "the vision," look at its seal, mark how all the parts, except the last, have been fulfilled, see where the "70 weeks" were "cut off," and where the 2300 days will consequently terminate. Look at your own efforts, "hints," and insinuations, that "the days" will be "prolonged;" and above all, how you have claimed God's sanction upon your efforts to put the time far off, and then decide whether your visions be not "vain," and whether your position be not false and unfounded.

Verse 8. "Therefore thus saith the Lord, because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God."

Tremendous thought! "I AM AGAINST YOU, SAITH THE LORD GOD." Let me cry any thing rather than "the days are prolonged," and "the times" of God's judgments are "far off," "the vision" has failed, &c. Yes, let me have the opprobrium of the world, and be denounced by

them as a deluded visionary, rather than inherit that withering frown, "I am against you."

Verse 9. "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God."

O ye prophets of Israel, what a fearful doom! Not only the face of God *against you*, but his "hand upon" you,—driven from the "assembly of his people"—not delivered when "Michael shall stand up," not being "written in the book," (Dan. 12: 1,) your inheritance, "the land of Israel, lost," (Heb. 11: 16.) Let not the prophets of Israel be too ready to cast these denunciations upon others, for they are not only against those that "divine lies," but those also that "see vanity;" that look at, consider, and attach importance to those vain productions setting the time far off, many days to come. And why all these fearful threats? This awful picture of God's displeasure? Give us in brief the sum of our fearful crimes, and the baleful effects by them produced. Tell us why it is, if we are thus to suffer.

Verse 10. "Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Your efforts, neglect, or indifference has allured away from their glorious hope many of God's dear children. They did love to look for the hope of Israel, the Saviour thereof in time of trouble, but have begun to say, "Our preacher is a good man: he will be safe whether the Lord comes this year or not. If I am as well prepared as he is, I will risk it;" and at the same time do not feel that happy frame of preparation that they did when they believed the word of God, and adhered to its plain obvious meaning, which shows that the vision ends in 1843. How many are thus seduced by the prophets of Israel? Now see one of these poor wandering sheep from among the thousands that are scattered upon the barren mountains in the "land of Israel." She has seen and marked the foretold signs upon the spreading sky—the rising cloud in the distance, and has heard the cry, "Behold he cometh," and now bends her way to a *Shepherd's* door for food and shelter, when the following dialogue takes place between the minister and church member:

Minister.—Good morning, sister A., where have you been? It is some time since I have seen you at our meeting. I hope you have not turned "Millerite."

Member.—Well, to tell you the truth, I have been to their meetings for a spell, and for my life I cannot get rid of the conviction that the doctrine is true; yet I assure you it gives me very unpleasant feelings, for I am not ready for it.

Minister.—I don't oppose the doctrine, for I believe Christ will come; yet I don't know, and I don't believe any man knows when, but it is best to be ready for it.

Member.—O yes, since I have heard the lectures, the Bible seems to me like a new book; I never before in all my life, have seen the Scripture in so clear a light: and that caution of yours, "Get ready," "get ready," has been ringing in my ears continually. I have had such a struggle for holiness, that sometimes while I have been praying, I could almost claim the blessing; at other times I have given way to the idea that it was an improper excitement, and this morning I thought I would come down and see what you thought of it.

Minister.—Well, to tell you the truth, I am

opposed to this "setting the time," and frightening the people by telling them the world is to be burned up this year. It is a violation of many plain declarations of Scripture, for we read, "No man shall ever know the day or the hour," and "that day shall come as a thief."—And then, again, the prophecies are not fulfilled; religion has but just begun to exert its influence in the world; the whole world is yet to be converted.

Member.—O, Mr. S. answered all these objections, and I really wish you had been there and heard him, it does seem to me you would have liked him.

Minister.—I know all about this Mr. S., there is no stability about him; he is always running into some new thing, and making difficulty in the churches wherever he goes: for instance, in our own church, there is deacon M—, and brother F—, one of our best trustees, do not attend our meeting half the time, besides that, they are giving their money to support that "Midnight Cry," while our church is in debt more than a thousand dollars to the upholsterer—don't tell me any thing about this Mr. S.: I know him of old. This whole affair is going to break up a great many churches unless a stop is put to it, and I advise you to keep away from them.

Member.—But if it is true, we ought to be willing to make any sacrifice for the sake of being ready for it, and then if it don't come, it will do us no harm.

Minister.—Very true, that is what we all are preaching, "get ready." But this can be done without all this difficulty,—breaking up churches, and a thousand other evils.

Member.—But will not this course lead people to be rather slow in their efforts to get ready, to say to them, that we know nothing about the time?

Minister.—Not at all. How has it been in all past time? people have got ready for death, and thousands have died happy and gone to heaven.

Member.—But what are we to do with the visions of Daniel? They end this year just as sure as the 70 weeks ended with the crucifixion of Christ.

Minister.—What folly! That 2300 days ended when Judas Macabeus "cleansed the sanctuary," which had been polluted by Antiochus Epiphanes, and to apply it to the second coming of Christ, will prove a "failure," and you will see it. But don't go away with the impression that I am opposed to the "coming of Christ;" he is my best friend, and I should be glad to see him at any time. (Amos 5: 18.)

Such conversations as the above, some of a milder, and others of a still more hostile character, are, in these times, matters of every day occurrence; and in perhaps a majority of instances, the church member goes away in some way affected against the great truth of the Lord's speedy coming—either with the fear of the displeasure of the preacher, who must be a good man, the loss of popularity, or some other consideration that most assuredly withers those ardent desires for holiness, and deadens those fervent supplications for the conversion of their friends.

What then do the prophets of Israel do but cry "peace," when such effects follow? Judge ye, whether the present interpretation given to "the vision" can be opposed, or treated with neglect, without incurring these denunciations against the criers of "peace."

The next query is, what "wall" is this, that is doomed to such sure destruction? (Ezekiel 43: 8.) Is it not "a wall" built without authority, upon the ruins of one that God had



come before they came out of the pulpit; and under such preaching, sinners fell like Dagon before the ark. Now, if we preach the strong probability of the Lord coming within the year, and that, too, on the authority of the vision, we are set down as crazy, deluded, false prophets, &c., in many instances by the very men that used to proclaim the possibility of the Lord's coming before they came out of their pulpits.

When will he make this proverb to cease?—See verse 25. "For I am the Lord: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged; for in your days, O rebellious house, will I say the word and will perform it, saith the Lord God." "In your days," the days in which the proverb is found in the land of Israel, the days in which the failure of the vision or prophecy of the Lord's coming, as found in the Bible, is proverbial.

"In your days will I say the word." Yes, in the days when multitudes in the churches are dealing in their "flattering divinations," saying, "the days are prolonged," and laughing at the idea of the vision being so soon fulfilled. In those days will he "say the word," cause the alarm to be sounded by his servants, the "midnight cry" to be faithfully proclaimed, and in your days, your generation, the very days in which the failure of visions is the popular proverb, will I PERFORM IT, saith the Lord. The prolonging shall cease. Let those that pronounce the vision a failure because February, April, and May have gone by, look at this. Let them here pause, reflect, and prepare.

The Lord has here answered one objection, viz., "that every vision faileth," or in popular phrase, the time has passed by;" by saying he will perform it. It has not passed by. It does not apply to Antiochus Epiphanes, or to the ancient Jews. It is yet to come. And no wanoth-er objection is raised.

Verse 27. "Son of man, behold, they of the house of Israel say, The vision that he seeth is FOR MANY DAYS TO COME, and he prophesieth of the times that are far off." Behold wonder, and be amazed that there is such an aversion in the churches to seeing their Lord, that by dint of application they have discovered that the vision, though made plain and "written upon tables," will not terminate for "many days to come," and the "time, times, and a half," which was to end the dominion of the beast, is yet far off—That there is to be a glorious reign of grace among the churches in this corruptible world for 1000 years.—The vision tells of the world's conversion, the return of the Jews to Palestine, &c.

"The New York Evangelist," a professedly religious paper, published in this city, stated a few weeks since, in some remarks against "Millerism," that if God had promised any thing, he had promised the conversion of the world, and the restoration of the Jews.

Thus saying, the prophecy relates to "the times that are *afar off*." Another professedly religious writer, interests his readers by attempting in a sarcastical manner, to make out as a result of the doctrine of the "Lord's soon coming," that Nebuchadnezzar is yet eating grass, and therefore the fulfilment of the vision is yet "far off."

Another doctor of divinity tells his congregation, "If the world ends this year the Almighty has told some of the *biggest lies that was ever told*," and thus seems, rather presumptuously, not to say blasphemously sure, that "the vision is for many days to come."

Notwithstanding *even this*, the Lord again replies, or tells us what to reply to them. Verse 28. "Therefore say unto them, thus saith the

Lord God; *There shall none of my words be prolonged ANY MORE, but the word which I have spoken SHALL BE DONE, saith the Lord God.*" And that "in your days:" the days when opposition to the vision is proverbial.

What more shall we say to these false prophets? Chap. 13: 2. "Prophecy against the prophets of Israel that prophecy and say thou unto them that prophecy out of their own hearts, *Hear ye the word of the Lord.*" To prophecy does not always imply foretelling future events, but to testify, teach, or preach by inspiration; for example, see Luke 1: 67—79; 1 Cor. 14: 3, and many other places.

Bear testimony against those preachers that "out of their own hearts" and not out of the word of God, are laboring to make men believe, the ending of the vision at present is nought but folly. "Hear the word of the Lord." If ye will neither "search" nor "teach" it, hear it, for it directly concerns you.

Verse 3. "Thus saith the Lord God, *Wo unto the foolish prophets, that follow their own spirit and have seen nothing.*"

What will not men do, when their own worldly interests are deeply concerned?

Those that have been called of God, and given themselves up to teach the pure gospel of Jesus Christ, received their solemn charge to hold forth those truths in their simplicity, unadulterated with human wisdom.—Such men can, and do, when frowned upon by those upon whom they are dependent for their support and popularity, yield those truths, and "follow their own spirit," and in the room of bringing forth rich clusters of truth from the Book of God, to feed their congregations, they study in their own hearts to learn what will attract, interest, animate, or excite the people, more than what will profit them. Thus, a disrelish for the sober truths contained in the Bible, has been generated in the minds of the great mass of the professed followers of Jesus. When a preacher finds a lively tale of human suffering, or worldly triumph, narrated with energy and pathos, exciting a deep interest in the minds of his hearers, and rapidly increasing the number of his admirers; such tales of human suffering, soon occupy the time that should be occupied upon the sufferings of Christ, and such worldly triumphs sooner or later occupy the place in his public labors, that should be occupied with narrations of the triumphs of the cross.

Whole congregations are frequently seen bathed in tears, listening to some thrilling incident of every day life, while but few weep at the feat of Jesus. Shouts of joy ring in many of our houses of worship while multitudes are gathered from the world into the churches, to swell the number of names upon their registers, and at the same time nought but groans and complaints are uttered at the prospect of the whole family of God being speedily gathered into his kingdom, to swell the notes of the redeemed forever and ever, free from sorrow, sighing and death.

There is a cause for all this, and the multitude of teachers must soon see, and answer for it.

Primitive teaching of the word of God, lead his ancient servant to say, "O, how love I thy law;" modern teaching leads to exclamations like this, "O, how I love that preacher," "What an admirable sermon," &c.

The charge is, "They follow their own spirits and have seen nothing." Have not realised the force and bearing of the vision; have no permanent or established views of the glorious kingdom God is about to set up.

And while they are teaching, by intimations,

or silence at least, that it will not soon be set up, they "have seen nothing" in the whole blessed book of God sufficient to authorize them to say, or even to intimate that the Lord will not come this very day; while on the other hand, they may know, if they will, that the vision of Daniel, respecting the setting up of that kingdom, runs out in 1810 years from the year in which Christ was crucified. But, they are called "foolish prophets." Foolish indeed! to make declarations according with the carnal views of men, and opposed to the plain truths of the Bible; "foolish" to reap the applause of men, and loose an incorruptible crown. Verse 9. "O that they would but know, that the wisdom of this world is foolishness with God."—(1st Cor. 3: 19.)

Verse 4. "O Israel, thy prophets are like the foxes in the desert." The cunning of the fox is proverbial; during the clear light of day their dwelling is in some secret place in the desert, and if they ever come out into open daylight, it is not because they love it, but simply to secure their prey, and then hide both it and themselves in darkness again.

It is a well known fact, that lately, the mass of preachers say nothing, or but very little, upon the prophecies of Daniel; and why so, unless they are persuaded that the views they have formerly held were erroneous? The vision was to be sealed up "till the time of the end," then "many were to run to and fro, and knowledge was to be increased."

The vision is now shining in the clear light of day, and "like the foxes of the desert," the prophets of Israel will not come out into the light of it, unless it be for the purpose of securing some prey, and even then the unfair dealing of the fox is seen, until they have slunk back into the desert again.

Mr. Dowling will please correct any error he may discover in the last paragraph.

Verse 5. "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Here, the charge is not one of any out breaking sin, or violence of any kind; but of carelessness or neglect. "The battle in the day of the Lord" is in the "great day of his wrath," when the inquiry is made, "Who shall be able to stand," (Rev. 6: 17,) "Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24: 3, 4.) These, having seen "vain visions," and "lying divinations," are not themselves "written in the writing of the house of Israel;" neither have they fortified the weak places in Zion.

The wall of defence for primitive Christians was the Lord himself, and the doctrines he taught to his disciples; which were, "Repent for the kingdom of heaven is at hand;" not already come. "The coming of the Lord draweth nigh;" not already here in person, as he has promised to come. "I will come again and receive you to myself." This "hedge for the house of Israel," has been broken down, and these "gaps" in her walls of defence have been made, by those watchmen, who, in the room of comforting Zion with these glorious promises, continually lead her sons and daughters to fly for comfort to one of the most polluted fountains that ever cursed our fallen race.—Thus they cry, "get ready for death"—"death will be to us the coming of the Lord"—"death is the gate to endless joy," &c. O how long have these insipid streams been flowing, to damp the Christian's joys? And how welcome is the gospel's cheering sound, which now



that Christ should come this year, I feel resigned to his will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with *amens* and *hallelujahs*. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains another sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all through the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be at home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say *you do not love your husband*? We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ." 2 Cor. 10:2. "He that loveth father or mother more than me, is not worthy of me." Matt 10:27.

The following is the substance of a lecture delivered in the church, corner of Catharine and Madison streets, N. Y. on Sabbath afternoon and evening, May 28th, and repeated in the Wesleyan Chapel in Fountain-street, Providence, R. I. June 11, 1843.

Not being in the habit of reading sermons, I have penned down its substance as near as my memory will serve me, and for the sake of brevity it is introduced somewhat in the form of a comment.

E. JACOBS.

## TO THE WATCHMEN.

Ezekiel 12: 17,—*"Moreover the word of the Lord came to me, saying,*

*Ver. 18, Son of Man, eat thy bread with quaking, and drink thy water with trembling and carefulness."*

Assume the manner of a person that is in imminent peril—every moment afraid of his life. The language shows the great straits into which the servants of God would be brought, in the days to which the prophecy pointed.

Verse 19.—*"And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein."* See also chap. 4: 16, 17. "Son of man, behold I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity."

It will be difficult to discover how the prediction of the land being "desolate from all that is therein" has been fulfilled; there never having been a time, since the days of Abraham, that the "land of Israel did not contain many inhabitants." We think there are strong reasons for supposing the famine here spoken of to be under the pouring out of the vials, or the seven last plagues, which takes place after the first resurrection; for then the rivers, the sea, and all waters become blood. All resources are cut off, (Rev. 16,) and men "consume away" while they stand upon their feet, and their tongues consume away in their mouths." (See Zech. 14: 12.) Compare this verse, also, with Ps. 107: 33, 34.—"He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Verse 20—"And the cities that are inhabited shall be laid waste, and the land shall be desolate: and ye shall know that I am the Lord." How many cities shall be laid waste? As many as are inhabited. Have the cities of Israel ever been laid waste, and the land at the same time made desolate from all that is therein? If not, this prediction remains to be fulfilled, and cannot apply to any thing short of God's great judgments, to come upon all the wicked in the last days.

Verse 22.—*"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth?"* When the days draw near in which the land is to be made desolate, a proverb arises, and what is it? "The days are prolonged, and every vision faileth." Is it likely that such a proverb would arise without any occasion? It is natural to suppose declarations that the days *wil not* be prolonged, and the vision will soon be fulfilled, it will not fail, were the very means that were to give rise to the proverb. If ever there was a time in which the idea of the "cities" being "laid waste," the "land" being made "desolate," or in short, the earth and the wicked being burned with fire, was scouted at, it is the present time. It has become a proverb, that the prediction of the world's destruction in 1843 will prove a failure—"Every vision faileth"—many boldly affirming it, and others flattering themselves it will be so, or saying in "their hearts, My Lord delayeth his coming." This "proverb" is countenanced most extensively in the churches, ("the land of Israel,") many preachers declaring from their pulpits, the Lord cannot come under 1000 years—"the days are prolonged."

It is in the *land of Israel*; and that was a land, according to Paul's argument, promised to Abraham and his seed, which seed was Christ: and all that are his are the true seed, and "heirs according to the promise." Since the rejection of the Jewish religious organization, Christian organizations claim the great promises made to Abraham and his seed, they being made over to the Christian. Thus they are recognized as the "house of Israel." But "they are not all Israel that are of Israel," therefore such a "proverb" as this has found its way into the "house of Israel." The inquiry is, What is that proverb? What does it mean? Where has it come from? Has it any foundation in the word of God or in truth? Is it a proverb of Solomon or of any other wise man? The proverb does not belong to any of the ancient prophets of God, neither has it been transmitted to us through or by the apostles of Jesus Christ. It has no foundation in the word of God or in truth. This is readily discovered from the manner in which God treats it in the next verse.

Verse 23.—*"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision."* Here, then, is our answer for those that say, "The days are prolonged, and every vision faileth." "I will make the proverb to cease." "The days are at hand," "and the effect of every vision."—And some of the visions recorded in the Bible certainly reach to the "coming of the Son of Man in the clouds"—the deliverance of every one of God's people—the resurrection of the saints out of the "dust of the earth"—the destruction of "them that destroy the earth"—the setting up of God's everlasting kingdom. What state will the church be in when this proverb is made to cease? See verse 24.—"For there shall be no more any vain vision nor flattering divination within the house of Israel." "The sanctuary will then be cleansed," and until this is done "by the spirit of judgment and the spirit of burning," (Isa. 4: 4,) "vain visions and flattering divinations" will be abundant in the church. This proverb is called a "vain vision," and its proclamation is a "flattering divination." Let those that say, "The days are prolonged," be very cautious how they let their eye pass too hastily over these burning words of the great Jehovah. During the past winter, when the truth or falsity of the vision was the theme in almost every pulpit, an unconverted person said to us, "I went on Sabbath morning to hear Mr. — explain the vision of Daniel; and he made out very plain that it would end this year, and I have not spent so unhappy a week for a long time, but I went the next Sabbath to hear Mr. — preach against it, and it gave me a great deal of comfort."

This is but one instance out of ten thousand of the effects of these "flattering divinations." It is a "flattering divination" to give the sinner to understand that there is no probability of the Lord's coming for many years, or of his being summoned to the judgment seat of Christ before he is called away by death. What a change has come upon the watchmen on the walls of Zion during the last 20 or 30 years! Now, the warnings given to the sinner are, for the most part, based upon the scenes of the sick bed and the dying hour. Thirty years since, Jesus and the resurrection, the kingdom of heaven at hand, the judgment to come that made Felix tremble, the coming of the Lord draweth nigh, were the powerful topics that caused sinners to tremble. We well remember hearing Methodist preachers proclaiming the coming of the Lord and the judgment so near, that it was very possible to



"broken down" between Jew and Gentile, by those who contend for a distinction between them in the new covenant, giving the saint's inheritance to the former? (See Eph. 2: 14.) This, and other walls, such as the "temporal millennium," "Jews return," &c., all parts of the same wall between us and the personal glorious appearing of Christ in his kingdom, have been built by somebody, and as the hammer of truth has been applied to them, and their false foundations about being discovered, "others daubed," or plastered them with trash, such as the commandments and sayings of men; "untempered," either with the word or grace of God. One has built up this wall, but it has taken scores of the "prophets of Israel" to "daub" it. Thus the hearts of God's people, which it should be now their especial business to comfort, (Isa. 40: 2, 5,) have been made sad by these interposing walls. What shall we say to those who contend for these false interpretations?

Verse 11. "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hail stones, shall fall; and a stormy wind shall rend it."

This is the doom of these labored efforts to put the time far off, the vision "many days to come."

Verse 12. "So, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"

Where are all your toils to show the inconsistency, and "delusion" of "Millerism?" What poor soul is now a star in your crown, as the reward of all these ardent labors?

Verse 13. "Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." The toils and efforts of those that "write the vision and make it plain," will most assuredly stand, for when souls are brought to God, and made happy through these efforts, as tens of thousands have been, it is not likely that they will all make shipwreck of faith.

But this wall is to be rent with a fearful storm, and when? See 1'sa. 18: 9—15, Isa 30: 30, and Rev. 16: 21. Here is conclusive evidence that the destruction "of the wall" is to take place under the pouring out of the last vial of the seven last plagues when "every island" is to "flee away," and the "mountains are not found." Rev 16: 20.

Verse 14. "So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord."

"The wall" shall not only "fall"—be brought "down to the ground," and the foundation thereof shown to be a carnal, corrupted, popularity-loving heart, but ye shall be "consumed in the midst thereof,"—be buried forever beneath its ruins, in that final overflowing storm, that is to lay the "land desolate from ALL that is therein."

Verse 15. "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it."—No more! The "peace and safety" doctrine, together with its advocates and victims, are no more! Swept away in the "overflowing shower," as with the besom of destruction,—buried in eternal oblivion. Be not mistaken, for it is.

[Verse 16.] "The prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace saith the Lord God." Not those that see visions of alarm, and

cry, "The days are at hand and the effect of every vision," but those that see, or profess to see in the written word, "visions of peace"—promises of a long time of prosperity for the churches, and say there is no more cause of alarm now, than in by-gone years; it is all "misapplication of prophecy, no danger," &c. Let the "watchmen" or "prophets of Israel" remember that while their syren songs of "peace" are sounding with delightful chorus in the ears of a sleeping church, and are caught up and ring again in the midnight revels of the debauchee, that awful storm is gathering—that overflowing shower is just ready to sweep away your "vain visions," and silence your cries of "peace" forever.

As professed watchmen, or prophets of Israel, you may think the application here given to these predictions unjust; but after prayerful deliberation, I am persuaded it is the true rendering, and therefore, dare no longer withhold it from you. Whatever be its true application, it is a startling fact that in the days when there is a "proverbial" opposition among the prophets of Israel to a vision which teaches the shortening of the days,—a ceasing of the prolonging of time,—the closing "effect of every vision,"—at such a time, an overflowing shower in God's anger, and great hailstones in his "fury," is to consume this opposition. You may either oppose, or show a calm indifference to these things; in either case, unnumbered worlds would be a price far too small for me to occupy your place at such a time as this, let the result be what it may. Once it was a grief to the disciples of Jesus to have him remain away from them, and now it is a terror to his professed children to have him come.

What a fearful responsibility! either to oppose the unanswered, and unanswerable truth, or to remain in silence now. "Lift up your voice, cry aloud, and spare not:" incur not the dreadful character in Isa. 56: 10—12.

Pause not to maintain an argument, whether the Bible is to be believed, or rejected, or whether the sacred pages ought to be, and are locked up in impenetrable darkness; but "write the vision, make it plain." Point to the living lines, and no longer to vain visions of "peace," when there is no peace. Wake up! Proclaim, the truth, and "thus save both thyself and those that hear thee."

#### ADDRESS

To the Members of the First Methodist Protestant Church, in Attorney-Street, in the City of New-York.

DEAR BRETHREN AND SISTERS:

After two years of arduous toil as the pastor of your Church, during the whole of which time I never wanted for your hearty co-operation; and I think I may safely say, that it has seldom fallen to the lot of a pastor to share more deeply in the sympathies, cordial support, and warm affections of his people. For these tokens of tender regard, unmerited as they have been on my part, I have ever felt a grateful heart; and these emotions are heightened every time I think of the great goodness of God towards us as a people, when we sustained the above-named relation.

I think I may safely say, our mutual labors were crowned with God's choicest blessings; particularly during the last four months of my labors with you, in which time more than four hundred souls professed to find the pardoning mercy of God.

This was the period in which the "midnight cry" was faithfully sounded in your chapel every sabbath, and almost every evening during the whole of that period. I remember, with gratitude to God, the hearty and almost universal reception with which the joyful tidings of our "coming Lord" was met by your body. Oh, what holy emotions filled each heart! as we sung and prayed, and spoke of our anticipations of soon meeting Him who has said, "I will come again and receive you to myself, that where I am there ye may be also." But with what sorrow have I witnessed the great "falling away" from these

joyous hopes! I have felt for you, and have ardently longed for an opportunity to warn you of your danger: at length, by the special providence of God, the present opportunity is afforded, but my space is too narrow for my full soul. How many times I have thought, Oh could I but *once more* stand before you, in the strength of that grace that has cleansed my soul from sin, I could make you feel that *my blessed Lord will soon come*; I could make you feel, as I used to do, that *this poor heart* is still deeply concerned for your eternal welfare. God will bear me witness, and so will your consciences, when I say that as you have lost your lively faith in the Lord's "soon coming"—in the same proportion you have lost your enjoyment. Some of your number never embraced the great truth,—such, of course, will not feel themselves included in this remark. Some may say to me, those hopes were delusive, and the sooner we give them up the better for us. And why delusive? Has the scriptural argument that the Lord will come in 1843, lost any of its force?

Among all the catalogue of hard sayings that have been published, and spoken, have you seen one single scriptural or even reasonable argument against the position? If so, produce it. But you said he would come the fore part of the year; and the failure of this prediction has destroyed our confidence. You very well know that the main arguments were based upon the 7 times of Moses, the 2300 and 1335 days of Daniel, which terminate this year, upon the same principle that the 70 weeks terminated at the crucifixion. True, we gave some reasons for supposing these periods would terminate in the early part of the year, but those reasons were supported by a different class of proofs: Therefore, look at the danger of abandoning the main points upon such grounds as these. To have the immediate, "personal," and "glorious appearing" of our blessed Lord continually before the mind, is a saving truth. My dear brethren! are you "ready"—"waiting"—"looking for" that glorious day? Are your souls filled with the Holy Ghost? Has the world lost its charms—its power to please? See to it. I charge you in the name of Him, before whom you and I must soon appear, SEE TO IT.

Some of you may blame me for pursuing the course I did, in taking an unstationed relation to the Conference. But was this my fault? My work was clearly laid before me, in the Bible, and I would as readily have pursued it in the itinerancy of the M. P. Church as elsewhere.

The reasons for my course have passed before you.—The Conference at its last session spent almost two whole days in investigating my character upon a point of doctrine, which no member of that body could lay his finger upon a clause of discipline, or a passage of scripture, to condemn; although repeatedly challenged to do so. Look again to the following resolutions that were offered to the Conference:

"Resolved, That we view with deep and unfeigned gratitude to the great Giver of all our mercies, the powerful and extensive work of grace that has been going forward on our district the past year, and which has resulted in the addition of hundreds to our ranks." Also,

"Resolved, That we are happy to acknowledge the preaching of the doctrine of our Lord's personal and glorious appearing on the earth at hand, a powerful auxiliary in the advancement of this work of grace; and that we recommend to each minister and preacher, to press this great scripture truth strongly upon the consideration of his hearers."

These resolutions were offered with the general knowledge before the Conference that more than two-thirds of the extensive revivals on the district during the past year had been under the direct influence of "second advent" preaching.

The resolutions were discussed. The yeas and nays being called for, one after another, by resolution, were excused from voting, until it was discovered there was danger of their passing; when a member of the Conference arose, and moved that the yeas and nays be REPEALED. This motion PREVAILED. I then asked for a copy of the proceedings in this case, which was BY VOTE REFUSED.

I immediately took to my only resort, which was to appeal the whole matter to the supreme court of heaven, in sit (as I believe the scripture calendar shows) in 1843, but there I shall meet it, let that court sit when it will.

Can my brethren, with the word of God in their hands, an honest heart in their bosoms and these facts before them, blame me for having my confidence much impaired in our conference, as well as all other ecclesiastical bodies? Still, I charge not these things upon you. Christ *once had* and I believe he *still has* a "little flock" to which it is his "father's good pleasure to give the kingdom."—And with *that flock*, by the grace of God, I mean to be. I have many times of late struggled in prayer to God for you in the dead hour of night, that you might all be ready for that "coming day"—neither my heart or affections are alienated from you. Again I say "WATCH, for in such an hour as ye think not the Lord of that servant will come."

E. JACOBS.

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# COMING OF CHRIST!

EDITED AND PUBLISHED BY E. JACOBS.

VOL. I.

NEW-YORK, SATURDAY, SEPT. 23, 1843.

No. 2.

## STATEMENT.

Six thousand five hundred copies of the first number of this paper were distributed gratis in various parts of the United States, and in Canada.

The articles were all copied in the "Midnight Cry," and some of them in other papers. Many letters have been received requesting its continuation, &c. To such I would say, it never was designed as a regular periodical, but simply as a gratuitous publication to circulate among that class of readers that have had but little previous opportunity of investigating the great subject of Christ's Second Advent. My time has been so taken up, at Camp Meetings, and other places, that, had means been provided, I should not have been able to spend time in issuing another number; but just at the time that I am compelled to take a few days rest from excessive toil, the Lord has opened the way for issuing the present edition of *ten thousand five hundred copies*, which will be sent *without money or price* to all those orders that come, *post paid*, directed to E. Jacobs, 123 Henry street, New York till the edition is out.

Please to order no more than will probably be read, as the first number ran out before one half of the orders were supplied. Should time continue, another number will be issued as soon as funds are received. If a sufficient amount should not be received within two weeks, what is received will be paid out as may be directed. As one of God's servants I am willing to labor in his vineyard with all my might at the present awful crisis, and they that hold his goods have an opportunity of spreading the truth. The present edition will cost about \$90.

E. JACOBS.

"Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, amen."

Rev. i. 7.

## THE MILLENNIUM.

I. IS THE DOCTRINE OF A THOUSAND YEARS OF PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD, CONSISTENT WITH THE SCRIPTURES?

In the parable of the Sower, Matt. 13: 3—8, our Lord shows the general effect of the preaching of the gospel in this world: I say the general effect, because he mentions no particular age in which the parable is to be applied. Four kinds of ground are spoken of, only one of which brought forth good fruit, and a portion of that, only about one third as much as other portions.

These three kinds of ground, or as we suppose, three fourths of the inhabitants of the earth bring forth no fruit to the glory God, as is shown in verses 19—23, while "he that re-

ceived seed into the good ground, is he that heareth the word, and *understandeth it*: which also beareth fruit, and bringeth forth, some one hundred fold, some sixty, some thirty," not they that hear and practice every thing that claims to be gospel, but "the word of the kingdom." Again, in Matt. 13: 24—30, in the parable of the tares, the effect, and final result of gospel preaching is shown. The field, which is the world, (verse 38) is sown with good seed, which are the children of the kingdom. Every child of man is placed in this world a subject of God's kingdom, see Matt. 19: 14, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," but the enemy comes and sows tares, which, according to the previous parable, occupy three-fourths of the world, and Jesus says, verse 30, "let both grow together until the harvest," and (verse 39) the harvest is the end of the world, (or age,) not the Jewish age, but the age when the gospel is preached: we then see what Jesus says of the condition of our world, at the time all the children of the wicked one (verse 45,) are to be cast into a furnace of fire. Then, at that time, shall the righteous shine forth as the sun in the kingdom of their Father, (verse 43,) the renovated earth—Dan. 7: 18, 27; Psa. 37: 38, 11, 18, 22, 29, 34; Matt. 5: 5; Isa. 57: 13; Prov. 2: 21, 22; Rev. 5: 10; Rev. 21: 1—4.

Again, our Lord told his disciples, (John 15: 20.) "The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. If this was intended only for the apostles as some affirm, he has nowhere given an intimation, that their successors would share any better fate in this world. Again in Dan. 7: 21, 22; the persecuting power brought to view by the prophet, is to prevail against the saints, until the Ancient of Days comes, and judgment is given to the saints of the Most High, Matt. 19: 28; Luke 22: 29, 30; 1 Cor. 6: 2. Then the time comes that the saints possess the kingdom promised in Psa. 2: 8. Again the destruction of the Man of Sin, is represented as being sudden, and not gradual; see 2: Thess. 2: 8; then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming, and that coming is as the lightning that cometh out of the east, and shineth even unto the west, Matt. 24: 27. Again, when the Son of man cometh, it is to be as it was in the days of Noah, and Lot; if the world was converted then, so it will be when Christ comes. But there are texts, which are supposed strongly to favor the doctrine of the triumph of Christianity in this present world, for instance in Heb. 8: 11; they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. If this is supposed to relate to a state of things in the present world, before its renovation, where is the proof? There is to be no sin, for (verse 12) their sins and their iniquities will I remember no more. *All*, from the least to the greatest, are to be perfected

in the knowledge of God, and that without instruction, for "none shall teach," nothing short of a new dispensation, can bring about such a state of things. It is also said in Isa. 11: 9; after a brief description of the happy condition of the earth at the time, "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As there is not a spot in the sea that the waters do not cover, so there is not to be a spot upon the earth, where the knowledge of God does not exist, and the existence of this universal knowledge is given as the reason why nothing is to *hurt or destroy*. While death reigns in the world, there will always be something to *hurt and destroy*—but after the earth has cast out her dead, and no more covers her slain, we may then look for the fulfillment of this prophecy.

In Isa. 2: 4, it is said nation shall not lift up sword against nation, neither shall they learn war any more; then there can be no falling away at the end of a thousand years for the great battle of Armageddon to be fought, for they are to learn war no more. In Isa. 49: 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" this much of the text is quoted, while the remaining part, which explains the whole, is generally left out: "they shall bow down to thee with their face towards the earth, and *lick up the dust of thy feet*; and thou shalt know that I am the Lord, for they shall not be ashamed that *wait for me*." The strongest kind of comfort for a believer in the Lord's soon coming! Where then is the propriety of kings being termed nursing fathers, when their final doom is presented in such dark colors, in Rev. 6: 15, and other places? Isa. 60: 16 gives an explanation. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." In both these texts, by clear inference, we are brought down to the coming of the Lord. The state of things at that time is shown in verse 21 of the last quoted chapter: "Thy people also shall be *all righteous*; they shall *inherit the land forever*, the branch of my planting," &c. The earth is to be possessed by the saints of the Most High. It is now possessed by the kings of the earth, who are represented as having eaten out their substance. This is the only way in which we can discover from Scripture that kings are to be our nursing fathers; when the saints possess in renovated form what they now possess in corrupted form.

It requires an unnatural straining of the Scriptures to apply any of the texts to such a state as has been expected by the nominal Church in this world, under the anticipated triumph of Christianity for one thousand years, while they perfectly harmonize with that state of things that the Scriptures bring to view after the first resurrection and the earth's renovation.

When all things are made new, see Rev. 21: 1, 5, we can discover how the earth is to be filled with the knowledge and glory of God—



no human teachers of religion are needed—the brute creation dwelling in peace with each other—nothing to hurt or destroy. The reason of all this peace and harmony is obvious, for Christ, who is the life of the world, will then sit upon the throne of his father David forever. Acts 2:30, Isa. 24:23, Ps. 132:11, &c.—How often have we heard the promise of God to give to his Son the heathen for his inheritance, and the utmost parts of the earth for a possession, pleaded at the throne of grace without the least intimation that the rest of the promise would ever be fulfilled; that isto break them with a rod of iron, and dash them in pieces like a potter's vessel.

So also the declaration, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever." This has been said, prayed, and sung, as proof of the millennium and world's conversion, without a hint that it was a voice sounding from heaven in the ears of the revelator, at the time of the sounding of the seventh trumpet, or third *wo*; the time, according to Paul, when the righteous dead are raised, &c., 1 Cor. 15:52; and according to the Revelator, when the dead are judged, God's servants rewarded, and the wicked punished, Rev. 11:15, 18. These patches of sackcloth that have so long covered the two witnesses, have at length been torn aside, and the word of God is permitted to shine forth in its true glory. The spirit that thus enshrouded in darkness the blessed word of God, has kept it there until these last days; and that spirit is Papacy. The spirit which denies the right of reading and understanding for ourselves—the spirit that denounces, without rhyme or reason, everybody that is unwilling to wear the mark of the beast. The doctrine of the Lord's soon coming to set up his everlasting kingdom, will *now* stand or fall, upon the testimony of Scripture. It is that, which has sustained it, which still sustains, and will soon prove its glorious truth. Before the advocate of the modern millennium theory can say this much, he must bring one solitary text at least, from the whole Bible, that either directly or by fair inference, proves the triumph of Christianity in this present world for one thousand years, or even for *one* year. When efforts fail on Scripture ground to disprove the doctrine of Christ's coming about 1843, resort is had to reasoning; and we are told that it is unreasonable to suppose that God is about to destroy the present world and bring in a new dispensation, just at the time when our benevolent and religious institutions are in the height of their prosperity; and then declarations are made that the world will stand at least 1000 years, and very probably 365,000 years. The only place in the whole Bible where the thousand years millennium is found, is in Rev. 20 and that period commences with the resurrection of the righteous dead, (verse 4), and terminates with the resurrection and final destruction of the wicked, (verses 5, 12, 14,) but not the least intimation is given of any change in the happy condition of the saints at the expiration of that period. There being no Scripture to sustain the theory of a thousand years triumph of Christianity before the first resurrection and the renovation of the earth. I ask, if its advocate is not aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning? Let us briefly inquire.

## II. IS THE DOCTRINE OF A THOUSAND YEARS' PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD CONSISTENT WITH REASON?

I do not introduce this proposition, suppo-

sing that it would amount to any thing against the theory, if the Scripture sustained it, for thus to use human wisdom would be to take the infidel's part. I do not bring it forward because Scripture has failed, as in the case of our opponents, but to show that our testimony of the prophets are in perfect keeping with reason, that great leading faculty of man, to which the word of God commends itself. About 6000 years ago, according to the history God has given us, there were two inhabitants on the face of the earth: these multiplied till the earth was filled with violence, (Gen. 6:11,) and God destroyed them for their wickedness at the expiration of about 1656 years from the creation.

About 4344 years ago, we find from the same history, the earth to be peopled with only eight individuals.

This population has increased until the earth is now computed to contain 900,000,000 of inhabitants, which would be doubling on an average of about once in 148 years. Let it be remembered, that in reaching this enormous population we have come through what is generally supposed to be a darker period of the world's history, than she will ever again experience; a period in which whole countries have been almost depopulated by the sword, famine, and pestilence; and premature deaths have been visited upon millions and millions of our race, in ten thousand horrid forms, such as are not to be known in that supposed millennium state, when the nations are to learn war no more. During this period also, the immense amount of moral evil, such as intemperance, licentiousness, and debauchery, has contributed more than every other means to waste and depopulate the earth. These means have decreased the average of human life to a mere span of about 30 years, and yet wading through these polluting scenes of misery and death, by fire, famine, pestilence, the sword, and intemperance, in the space of 4344 years, we have an increase of 900,000,000 added to our population. According to the millennium theory, moral, as well as political evils are to be greatly decreased, if not entirely done away, when all human governments give their influence in favor of Christianity. The average length of human life will then be vastly increased, and there will be nothing to hinder the earth being filled with inhabitants, and even the wilderness and the solitary place becoming like the garden of Eden. When all moral and political evils are done away. Let us then see whether God has made provision for such a state of things. The population of our own country has increased, as appears from official returns, so as to double once in twenty-four years, since 1790. The increase by emigration within the same period, has not overbalanced the number destroyed in the last war, and the number that have migrated to the single territory of Texas; so we may safely take this country for a guide in this matter, and if there are existing causes in other countries that prevent the rapid increase in the population as in our own country, those causes are all supposed to be removed in the anticipated millennium state.

We will then commence our calculation, and doubt not, that by the time we get through we shall have enough, so that they will be compelled to be tolerably neighborly in all parts of the earth. We will suppose the anticipated millennium to commence with the present year, which its advocates do not generally claim. To reach the end of the 1000 years, or to the year 2843, we must double the population of the earth 41½ times.

Present population,	900,000,000
24 years hence	1,800,000,000
48 " "	3,600,000,000
72 " "	7,200,000,000
96 " "	14,400,000,000
120 " "	28,800,000,000
144 " "	57,600,000,000
168 " "	115,200,000,000
192 " "	230,400,000,000
216 " "	460,800,000,000
240 " "	921,600,000,000
264 " "	1,843,200,000,000
288 " "	3,686,400,000,000
312 " "	7,372,800,000,000
336 " "	14,745,600,000,000
360 " "	29,491,200,000,000
384 " "	58,982,400,000,000
408 " "	117,964,800,000,000
432 " "	235,929,600,000,000
456 " "	471,859,200,000,000
480 " "	943,718,400,000,000
504 " "	1,887,436,800,000,000
528 " "	3,774,873,600,000,000
552 " "	7,549,747,200,000,000
576 " "	15,099,494,400,000,000
600 " "	30,198,988,800,000,000
624 " "	60,397,977,600,000,000
648 " "	120,795,955,200,000,000
672 " "	241,591,910,400,000,000
696 " "	483,183,820,800,000,000
720 " "	966,367,641,600,000,000
744 " "	1,932,735,283,200,000,000
768 " "	3,865,470,566,400,000,000
792 " "	7,730,941,132,800,000,000
816 " "	15,461,882,265,600,000,000
840 " "	30,923,764,531,200,000,000
864 " "	61,847,529,062,400,000,000
888 " "	123,695,058,124,800,000,000
912 " "	247,390,116,249,600,000,000
936 " "	494,780,232,499,200,000,000
960 " "	989,560,464,998,400,000,000
984 " "	1,979,120,929,996,800,000,000
1000 " "	2,638,827,906,662,400,000,000

Figures cannot lie, so if there is no mistake in the millennium theory, there can be no mistake but that the number of living inhabitants on the earth at the end of the one thousand years will at least equal the above, for we have made but a trifling allowance, if any, for the removal of the causes of human miseries which now exist. But what kind of accommodations does the earth furnish for this number of inhabitants? It contains fifty millions of square miles of surface, including all the lakes, mountains, rivers, swamps, deserts, &c.

Reduced to acres would be	32,000,000,000
" " rods " "	5,120,000,000,000
" " square yards would be	154,880,000,000,000
The number of square yards on the entire face of the globe,	464,614,000,005,000
Divide the number of inhabitants on the earth at the end of the one thousand years by the number of square yards which its surface contains and we have for each square yard	17,037,886

Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants ten hundred and seventy-five miles deep, and the graves of the previous generation only, upward of five hundred miles deep on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean. If we are told, when the millennium commences that generation is to cease,—there will be neither marrying, nor giving in marriage,—why not at once admit the point, that the new dispensation, soon to be brought in, is the first resurrection and the earth's renovation. We may be told that we entirely misapprehend the views of those that believe, and teach the doctrine of the millennium—that they are contemplating a great change, soon to take place in the earth, for it is evident that the earth cannot contain her inhabitants, even at the end of one hundred



and fifty years, the way things are moving at the present. We then call upon the Rev. Mr. Martyn of this city to give us light, on what kind of a state of things is expected, or upon the Rev. Mr. Felty, of Jersey City, who, not long since, in a sermon against Millerism, stated that *he knew* Christianity would triumph in *this* very world for one thousand years before the Lord comes. The Rev. Thomas F. Norris, editor of the *Olive Branch, of love story memory*, has also talked largely on this subject, in some of his fits of monomania, against "the fellow Himes" and Millerism, insinuating that the present world would stand 365,000 years.

If the doctrine of a thousand years millennium in this present world is still to be taught, we again say to these brethren, or any others, speak out! for it is high time the world knew something of its principles. If we are to remain as thick on the earth as our calculation shows, we are thinking that the millennium advocates will very soon begin to pray for the nations and kingdoms to be "dashed like a potter's vessel," as well as given to Christ for his inheritance.

Before I close these remarks there is one thing more worthy of note: that is, the animals will require no inconsiderable portion of the earth's surface during this supposed thousand years of prosperity. If things were to move on in the world for seventy-two years to come, no more prosperously than they have done for the last fifty years, yet equally so, the earth would fail to sustain her burden. These results may be considered a reason why the earth, in its renovated form, cannot be the inheritance of the Saints; for we are told if one thousand years to come produces such results, of course those that have died during the six thousand years past, together with the present generation, cannot stand upon the earth in the resurrection at the same time.

Mathematical calculation shall answer this objection. Suppose the earth to have been peopled with 800,000,000 of inhabitants at the creation, and such a population to have passed away every thirty years until the present time, or for the period of six thousand years, the aggregate would be 160,000,000,000. There are 5,120,000,000,000 square rods of land on the earth's surface, which would be just thirty-two rods for each individual. We will bring our calculation into a smaller space. There are in 220 miles square, 161,075,200,000 square yards, so all the people that ever lived on the earth can stand on a space of two hundred and twenty miles square, and at the same time give each individual a little over one square yard. None can doubt that we have the aggregate of inhabitants, in this calculation, much larger than it really is.

The doctrine of the Lord's speedy coming to set up his everlasting kingdom, like all other scripture truth, commends itself to the candor and sound judgment of reasoning men; but to what faculty does the modern millennium theory address itself?

Judging from the treatment my articles in the first number met with from those they were designed to benefit, I have no expectation of meeting with a candid reply to this. Our antagonists understand the unsoundness of their theory too well to venture an exposure in the open field of investigation. Sin and delusion, prosper best in some secluded cloister, and are content to remain in darkness if they can but receive the patronage of the great, and be fostered with Popish or sectarian influence. But not so with truth! She dreads nothing so much as the corrupting influence of sin. She is not only willing but anxious to be searched through and through in the open light of day, by the eye of

Omniscience, to have her dross discovered that she may put it away.

In meeting her enemy she scorns the gilded armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sling of truth, walks forth; and although derided by those that ought to be brethren, and scorned by a proud enemy, yet the Goliath of error is sure to fall before her.

#### SEVENTH SEAL.

Rev. 8: 1. "And when he had opened the Seventh Seal there was silence in Heaven about the space of half an hour."

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12. "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: (ver. 13.) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25. "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27.) then shall they see the son of man coming in a cloud," &c. Mat. 24: 29. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30.) and they shall see the Son of man coming in the clouds of Heaven with power and great glory." Mark 13: 24. "The sun shall be darkened, and the moon shall not give her light, (ver. 25.) and the stars of Heaven shall fall, (ver. 26.) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 13: 10. "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7. "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; (ver. 10.) and their Kings shall be horribly afraid, &c." Joel 2: 10. "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11.) and the Lord shall utter his voice, &c., (ver. 31.) the sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord comes." Joel 3: 15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16.) the Lord shall come out of Zion," &c. Amos 8: 9. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver. 10.) and will turn your feasts into mourning," &c. Acts 2: 20. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

The first thing named as the commencement, or sign of this approaching earthquake, is the darkening of the sun.

The following scraps from history will show that this has taken place, and when:

"The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, [of Stamford,] was requested, he replied,—'I am against the adjournment. The Day of Judgment is either at hand or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'—President Dwight, in *Ct. Historical Collections*.

"Dark Day of May 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day.—Gage's *History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19, 1780, is thus described by Mr. Stone, in his *History of Beverley*:

"The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and tradition has preserved many anecdotes of terror.—*Portsmouth Journal*, May 20, 1843.

"In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud, for three or four hours.

During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—N. Webster, L.L.D.—*New Haven Daily Herald*.

The next in the catalogue of predictions in the text is the signs in the moon.

"The following is an extract of a letter from Mr. Beadle, at Aleppo, and published in the *Missionary Herald* of June, 1842, page 234. It is an account of an earthquake in that place in 1822. He says, 'On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'

Night after the dark day of 1780.—"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage "to the Historical Society."

Many accounts of similar appearances in the moon since 1780, might be added but the above will suffice.

The next event here predicted, and the last to transpire before the heavens depart as a scroll, is, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs," &c. The following is an extract from an (see under cut in another column) article by Mr. H. D. Ward, published in the *Journal of Commerce*, Nov. 15, 1833, and now taken from the *Bible Reader*, No. 2. "Modern Phenomenon of the heavens," by Henry Jones. The phenomena here referred to, was on the morning of the 13th of Nov. 1833.

"One of the family arose at 5 o'clock, A. M., to prepare for leaving the city in the 7 o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and



whitening the skies, he aroused the whole family. At the cry, "look out of the window," I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold: and while robing, she exclaimed: "See how the stars fall!" I replied, "that is the wonder;" and we felt in our hearts, that it was a sign of the last days. For truly "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth."

This remarkable literal fulfillment of prophecy, being fresh in the recollection of so many, we make no further extracts. But we are told again and again, that these things are not to be understood literally; and why not? Is there a single Scriptural reason why? The whole of the Christian era, down to near the close of the last century, has passed away without a single record, now to be found on the page of history of events fulfilling these predictions on the inspired page, until those named in the above quotations. Similar statements to this have been denied, but we say again, although the world has been searched for the last few years, and large sums of money offered, yet every effort to prove that any similar events transpired prior to 1779 have failed. Yet Pharisees of these days, as well as Pharisees of old, are ready to say, "Master, we would see a sign from thee." Meteorologists are producing about the same effect upon the public mind, as did the magicians, and astrologers of Egypt. The next thing to take place under the sixth seal, is, "the heaven departed as a scroll when it is rolled together."

This is strong inferential proof that "the sign of Son of man in heaven," (Mat. 24: 30) is directly connected with his personal appearing.

Of the fulfillment of this prediction, we have no record, none can be found. It is not fulfilled, but it very soon must be, for it is the next event.

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meteorologists, soothsayers, &c., will find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men, until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be accounted for by the star gazers and meteorologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for great men to cry out—that would betray weakness. No particular fright till the face of Him that sitteth on the throne is seen.—This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors, and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make

an acknowledgement which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "Who shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26: 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's troubles, but he shall be saved out of it." See also Rev. 15: 2 and 4: 6. The events under the sixth seal have left the great men &c. in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under that last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise. (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic church.

Here the Sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Mat. 5: 5; Rev. 5: 10; Dan. 7: 18, 27; Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th chapter, as it concludes the subject of the Seals; placing it the first verse in chapter eight is only man's work—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Heb. 2: 20. "But the Lord is in his holy temple: let all the earth keep silence before him." This required silence has an important connexion with the termination of the vision as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13. "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14.) to come to the earth with "ten thousand of his Saints" from where they have been caught up. Zech. 14: 5. "With all his Saints." There is something very expressive in the terms representing the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in con-

nexion with the silence. See Ps. 68: 5. "A Father of the fatherless, and a Judge of the widows is God in his holy habitation"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in the Heaven: [as Judge, Mat. 25, 31, 32. 1 Thess. 4: 17,] his eyes behold, his eyelids try the children of men: (ver. 6.) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. Zeph. 1: 7. "Hold thy peace (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11.) is burned. This silence just before the Lord descends with all his Saints to possess the kingdom forever—even forever and ever," as typified in Josh. 6: 10, 16. "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jericho, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of triumph as the Saints enter the new earth, is typified in Mat. 21: 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hosannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of palm trees, &c., and rejoice before the Lord seven days, which was to be a statute throughout their generations forever, to be celebrated in the seventh month. Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and the Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its centre, and every mountain and island removed out of their places—the "mighty man weeping bitterly," while yonder! in mid-Heavens, assembled around the throne, the Saints clothed in bodies like unto Christ's glorious body, look down upon the earth after its scenes of blood and carnage are well nigh done. At the command of Jesus they descend, with a shout! and once more Adam places his feet in his long lost Eden; Abraham finds his city that hath foundations, and his promised seed inherit Canaan safely. Job in his flesh sees God, and Daniel stands in his lot. Peter walks upon an earth where there is no sea in which to sink; and Mary's tears are dried forever. The torturing lash and cruel stocks will trouble Paul and Silas no more. Persecution, war, and bloodshed, are made to cease to the ends of the



earth; and in the room of sighs groans, and parting scenes, which now reach from one end to the other of this great charnel house: one harmonious song of praise will rise from millions of immortal tongues, where fond ties shall be no more severed, and Jesus shall wipe all tears away. O, who that has one spark of the love of God in his soul, for the hope of entering this glorious inheritance in a few short days, upon the sure testimony of God's word; is not willing to yield his worldly prospects, sectarian creeds, and all of this fading world? Poor "pilgrim on the world's highway!" cast your anchor here, in the hope of Christ's speedy coming.

Remember, the next event is, the *Heaven's departing as a scroll.*

#### "THE WISDOM OF THEIR WISE MEN SHALL PERISH." Isa. 29: 14.

When shall such a lamentable state of things exist? When the spirit of deep sleep is poured out upon the "prophets," "rulers," and "seers," (verse 10). At the time when "the vision of all"—the vision that reaches to the end of time, becomes to these prophets as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: ver. 11. Nothing has been more common within a few years past, among teachers of religion, than to hear them say of the prophecies, particularly of Daniel, and the Revelation to John, that they are sealed books. You cannot understand them, for Daniel was commanded to "seal up the words till the time of the end," &c. And that John was told to "seal up those things which the seven thunders uttered," without telling us, in the first case, that "at the time of the end, many should run to and fro, and knowledge should be increased," and that the wise *should* understand; and in the other case, that John was commanded *not* to write the things which the seven thunders uttered: but that he was commanded to "seal not the sayings of the prophecy of this book, (the things that are written) for the time is at hand. Man is so constituted that he will have a reason for all his neglects and omissions, as well as for all the positions he assumes, whether those reasons are plausible or not. The only way we can judge of the soundness of positions taken, is by the plausibility of the reasoning offered to sustain them. Among those that acknowledge they do not understand the visions of John and Daniel, but few reasons, besides those presented above, are offered: "I have not given them my attention"—"I have not had time to look into these things"—"I do not believe any man understands them." These are about the sum of reasons for not understanding.

We, not long since, appealed to a Methodist clergyman of some eminence, for his views of the eighth and ninth chapters of Daniel; particularly the 13th and 14th verses of the eighth chapter. He frankly replied, "I do not understand it." But this will not answer, for according to Isa. 29: 11—13, you endanger yourself by remaining in ignorance. Again, you know it is said, "the wise shall understand." "O well," said he, "you are one of the *wise ones*—and when I have any customers that want to know about Daniel, I will send them to you." At this reply, a number of persons that were listening, raised a hearty laugh, which, of course, was an overpowering argument—so he carried the day, or as I should say, "prevailed."

What does God say of those to whom "the vision of all" is become as the words of a book that is sealed? Ver. 13, 14—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do

honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Sound scriptural arguments soon sweep away the objections raised by the class that do not understand, and now the (worldly) *wise* and *prudent* are appealed to—they surely can understand. They have come forward and given their strong reasons—they profess to understand "the vision" of *all*—and how do their strong reasons look? How do they compare with the common sense meaning of the word of God? Look at the conclusions arrived at by Professor Stewart, in his remarks upon the prophecies of Daniel. One of the most learned men in our land—one who has contributed largely to the literature, and sound philosophy of the present age. According to him, the prominent subject of this prophecy, which he assumes to be Antiochus Epiphanes, ceased to exist two thousand years ago, and to make out his position, such language as the following is said to have had its accomplishment at that time: Dan. 7: 9. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool—his throne was like the fiery flame, and his wheels as burning fire. Ver. 10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT was set, and the books were opened. Dan. 12: 2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." All this is said by this *wise* man to have been fulfilled one hundred and sixty years before Christ, while no record of its fulfillment is produced. Here we have the best arguments that have been produced against the doctrine of the Lord's coming in 1843. To make out the argument, such a rendering of such scripture has been necessary.

The *same* wise man has the great leading events named in the book of Revelations, all accomplished in the siege of Jerusalem by the Romans, which, according to some chronologists, was before the book of Revelations was written. According to these views, where are the christian's glorious promises? Where are his blessed prospects?

If this is not making the hearts of God's people sad what can, provided the sentiment be embraced? But what school boy that knows his Bible cannot, with the utmost ease, refute the argument? God says of that persecuting power, "it prevailed against the Saints until the Ancient of Days came, and the time came that the Saints possessed the kingdom." Professor Stewart says, in substance, it prevailed till Judas Macabeus came, and the carnal Jew possessed the privilege of the temple worship. How far from *perishing* is the wisdom of this wise man, the word of God, without note or comment, being the judge?

God has said "the wise shall understand" the vision. The time therein named, viz. "the end" has come, and God will according to promise, have it understood. Accordingly, whoever lifts the pen or voice to hinder the understanding of it; in them the word of God seems to be most signally fulfilled; "the wisdom of your wise men shall perish."

Another *wise* man said to us the other day,

"there is one thing true of your Second Advent people,—it is said, false prophets shall arise in the *last days*, and you are fulfilling this prophecy." This man had to preach the *last days* against his own design, so his wisdom *perished*. He forgot, also, that there was no bible proof that any true prophets should arise in the *last days*, and in his *prediction*, himself becomes another *sign*. Another particular, very learned friend, by letter, severely reprobates our course, and adds,

"I believe this is one of the *last efforts* of Satan to destroy the church of God, but he cannot prevail against her," &c. As God would have it, he too, had to preach the Second Advent doctrine, though not designedly; for from the character given Satan in the bible, he might have known that Satan's *last efforts* would be put forth not long before he is to be locked up in the bottomless pit, and that is at the time of the resurrection of the righteous dead, (Rev. 20: 4, 5,) which cannot be very far from 1843, if Satan is now putting forth his *last efforts*. Where is the wisdom of this wise man?

#### METHODIST PROTESTANT.

Among the various condemnatory articles that appeared in different periodicals relative to our first number, there is one of a column and a half in the "Methodist Protestant" of July 11, which demands a passing notice.

The address to the brethren of the Attorney street Church is what appears to trouble the writer, particularly the action of the Annual Conference upon the resolutions there published. The writer acknowledges that he was present at the time, and was not pleased with the proceedings, and spoke once or twice in my favor. He would probably have found nothing against me till this day, had a work of darkness been kept concealed from the light of the sun; but he is now "surprised to see me stating that neither the Bible nor the discipline were referred to against me;" he does not say they were, but is "surprised," &c. If he knows whereof he affirms, he knows that statement to be, in the main, correct, and also that every effort to bring in Bible testimony was *officially* cut off. He also knows my course to have been an open decided one, from the commencement to the end of the investigation of my character. He says the Conference refused to pass resolutions in favor of Millerism, acknowledging it a powerful auxiliary," and cries out, "Millerism an auxiliary to the Gospel! Could any Methodist Protestant Conference proclaim such a sentiment?" Not one word does he say about the merits of the resolutions, but in true Pope Gregory style does he cry out most lustily, heresy! heresy! or, in other words, Millerism! Millerism! That is the head and tail, soul and body, of the argument. Now if I put my head into an empty hogshead and say boo! the hogshead will only say boo! So I will let the reader again see the resolutions, and the only resolutions I ever offered to the Methodist Protestant Conference on Millerism.

"Resolved, That we view with deep and unfeigned gratitude to the great Giver of all our mercies, the powerful and extensive work of grace that has been going forward on our district the past year, and which has resulted in the addition of hundreds to our ranks. Also,

"Resolved, That we are happy to acknowledge the preaching of the doctrine of our Lord's personal and glorious appearing on the earth at hand, a powerful auxiliary in the advancement of this work of grace; and that we recommend to each minister and preacher, to press this great scripture truth strongly upon the consideration of his hearers."

According to the definition of Millerism as given by this writer, Millerites find themselves



in excellent company—Christ and his Apostles having faithfully advocated the same doctrine; but a *Methodist Protestant* Conference could not proclaim such a sentiment. A mournful truth!

This same writer, who I suppose to be the present editor of that paper, gives us a standard of moral obligation for a preacher, in the following expression: "Our good brother takes too much upon himself in continuing his pastoral oversight of Attorney street Church. His time is out. The discipline has sent him away," and there the obligation ends.

A Preacher must cease to tell the truth to a people, with whom he has labored zealously, and watched over with abiding affection, at the end of two years, because "the discipline has sent him away."

If he has no opportunity to speak out of his full soul to those he loves, he must not, as Paul did, write an epistle to them; for according to this standard of obligation, he has no right to do so. "His time is out." This doctrine regularly farms out the heritage of God, and man's obligation ceases when his lease is out. The editor of the Great official will probably find some trouble in making all the members of his church swallow such doctrine.

The same paper has the following editorial notice in connexion with the published terms of our first number:

"We had great hopes that by this time our good brother Jacobs would have been rid of this INCUBUS DESPAIR, which has been a mountain weight on his philanthropic chest for some time. The terrible pressure made him forget his abolitionism; and therefore, at first, we did not regret it, hoping that he would soon breathe freely, and go forth upon his gospel errand with renewed vigor and success. But really the spell continues so long that we feel uneasy for him, lest he should forget the gospel also, and go quite beside himself."

Bro. Jacobs is a very good man, and has such useful talents, that we are grieved to see them given up to the support of Mr. Miller's vagaries. It is a great pity. This delusion will lead him presently into more serious errors. But he will pay no attention to our fraternal voice. Dreamers and fanatics make an easy prey of his gentle disposition, but he seems to have no heart for the counsels of his friends. We wish him well; and have no reproaches for him. He is confident that he is right, and seems to forget that he has ever been mistaken. He is on his hobby and must ride it. Well; we pray that his fall may not be severe.

"His paper contains eight quarto pages, and we let his terms speak for themselves. They are by far more intelligible than his explanations (!) of the prophecies; for he seems to have little to do with such scripture as he can understand. But this is his *infirmity*, not his *sin*."

The argument stands about as follows: "Mr. Miller's vagaries"—"delusion"—"serious error"—"dreamers"—"fanatics"—my articles are unintelligible—neglect of scripture that I can understand—which several *overwhelming* arguments prove "*infirmity*, not *sin*." How convincing! Who would have thought that editor capable of producing such arguments?

The above, I believe to be a tolerable fair specimen of the treatment of the Second Advent believers from their brethren in the several churches with which they have been connected.

I take the liberty to publish the following extracts from one of the many private letters, of a similar character, that have been received.

ATTICA, N. Y. Sept. 11, 1843.

Brother Jacobs,—The Second Advent doctrine brings believers so nigh, and makes them so well acquainted, that I need not address you as a distant stranger. A few Nos. of your paper "Coming of Christ" fell into my hands to distribute, and I prized them so highly, considered them so useful, so eminently calculated to do good, that I wanted hundreds of them for the many towns where I labor, and to send farther west, as I have frequent opportunities. I was about to send for some, but was told they were gone. I wish as many more could be published. My labors are nu-

merous—my soul is in earnest to warn the world, and what we do must be done quickly. I have been lecturing in Erie County, since the Buffalo meeting, which I attended. The lectures are well attended.

Many Christians have been brought to see "the vision" and some backsliders have been reclaimed.

I wonder that mortals cannot, or rather will not "discern the signs of the times." It is utterly impossible to praise God as I would for enabling one so unworthy to see these things, but we shall soon utter forth his praise, with nobler powers in never dying strains, when our toil being ended, we can shout our sufferings over, having passed the last conflict, the last tear wiped away. O! the blessed anticipations of coming off "more than conquerors" through Christ, and meeting with all the blood washed through, where our eyes no more diverted shall ever behold the king in his beauty. I almost forget the business of earth, and that I am yet here, when contemplating the prospect of so speedy a deliverance, and the enrapturing visions of future glory. I am lecturing in this place. Several are already strong on the time, that had not seen it before I came here, and there were some firm consistent believers in this place before, for they devote all to the cause. I expect to commence lecturing in Batavia the 15th. The way is opened for me to go there, and I cannot find that any light of any amount, has been diffused in all that place on this subject. Pray that God will succeed the effort there, yea that he will every where speed on the Midnight Cry.

I expect to go back to Erie Co. and labor in two or three places, and if time continues long enough, to go to Chautauque Co. where I have had a call, and they are in need of light and laborers. I need a great deal for gratuitous distribution, and sit down to write for 4 or 500 of your "Coming of Christ," No. 2, which I have seen advertised. If you think it best to send me a lot for distribution in these parts, please direct.

Yours in the gospel hope,

O. H. R.

In consequence of numerous orders, I have sent only 300 copies. They are directed as ordered.—Ed.

#### REPUBLICANISM.

Bro. David B. Salter, an unstated preacher in the Methodist Protestant Church, in Bergen, N. J.—a tried friend of said church, being a member of the Convention at the time of its organization, and who has spent large sums of money to advance its interests from its commencement—started off with his family for the Methodist Protestant camp-meeting, held on Medford Circuit in August last, a distance of about one hundred miles, by private conveyance. He arrived at the ground in the dusk of the evening, fatigued and hungry, having drove the last thirty miles without eating, in order to have the privilege of supping with old associates. Judge of his surprise, when a man by the name of Bruce, the PRESIDENT OF THE METHODIST PROTESTANT CHURCH ON THE NEW JERSEY DISTRICT, came to him before he left his wagon, and forbid him coming on the ground, as they wanted no second advent people there, neither would they have them on the ground—and this before he had said one word about "second advent."

Brother Salter immediately drove off, about the distance of two miles further, where he found accommodations for the night, at a house where the people professed no religion, yet refused to receive any compensation.

That people, however, are more liberal in the State of New York, for I attended their camp-meeting at Tompkins' Cove, and was gladly received by many old friends, and accommodated gratis by a good brother on the ground. The preachers forgot, I suppose, to invite me to participate in the services, but there were others who did not, so I labored the whole of the last night in the prayer-meeting tent, praying and exhorting the lovers of Jesus to look forward to their soon expected deliverance. During the night, six professed to experience the blessing of sanctification, and two were

converted. In the morning, the Rev. Frederick Stier, my successor in the Attorney Street station, told me he "considered that I had done a great deal of harm." To the credit of that people in this section, I would say, I have had pressing invitations from many of their churches to come and preach to them, as also from Baptist, Presbyterian, Congregational, Lutheran, and other churches—yet not one invitation from the Attorney-street church since I left, not because the members would not have it so, but because there are less than forty that rule.

What have we done to merit this neglect from our old friends? We have preached "Jesus and the resurrection" a little nearer at hand than they believe it to be, yet not nearer than they grant that it may be. It is that alone for which we are proscribed.

What a glorious escape, brother Salter, from the iron hoof of Episcopacy, did we make, when we joined the Methodist Protestant Church!

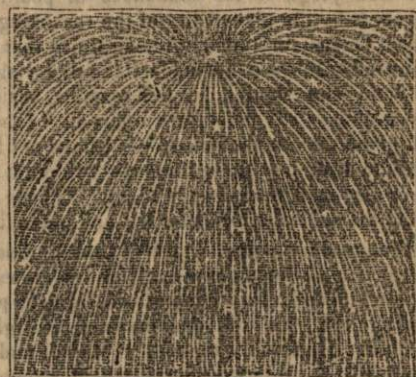
The boasted liberty, or freedom of speech, and moral action, in the nominal churches in these last days, remind us of an interview we had with a citizen of St. Petersburg, not long since. On being asked if there was liberty for different denominations of Christians in Russia? he replied, "O, yes: they are all at perfect liberty to join the Greek church."

So here, we may promulgate a part of the truth in any of the churches; but as soon as we fearlessly proclaim the whole truth, and any part of that whole truth happens to differ from the modern traditions of the modern fathers, our liberty ceases.

We will give a premium of five hundred copies of the next number of our paper, for the best dissertation on "What is the mark of the beast?" Rev. 20: 4, not to occupy more than three columns.

#### THE FALLING STARS.

Having a little space, we here introduce the remainder of the article by Henry Dana Ward, as published in the Journal of Commerce, Nov. 15, 1833; a part of which may be found in another column, in the lecture upon the seals. The accompanying engraving is said to be a tolerable accurate representation of the scene.



"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind."—Rev. 6: 13.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy here quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.'—I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven



fell unto the earth: they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*—those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the *ripe* fruit falls. Far from it; but they *flew*, they were cast like the *unripe* fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending—and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been—he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser *falling* stars with the lesser *fixed* stars, and until the morning star stood alone in the east, to introduce the bright orb of day. I here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole host of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description, the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate. Men will say, 'Where is the promise of his coming, for since the fathers fell asleep, all things continue as the were from the beginning of the creation.'—2 Pet. 3: 4. 'But the day of the Lord will come,' and although

with him a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence, as well as of his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling, to mean falling stars; or '*hoi asteres tou ouranou epesan teen geen*,' in the only sense in which it is possible to be literally true. Would I stop all business? No. '*Be diligent in business*,' is the apostle's word, and that must stand."

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon

"This scene astounded men from two o'clock, A. M., until half past six, A. M., and yet no alarm was made, no public notice was given.—It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight: and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall around him.

"Many witnesses did affirm in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over the fences, and proved so far, an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce. Not a word of the description seems to be overdrawn—many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind: but the writers mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"New York, Dec. 7, 1842."

(See last page, from the Baltimore Patriot.)

#### FOUR QUESTIONS.

Is there a sect of professing Christians in existence, as a body, that would not gladly have Christ delay his second coming for a score of years, provided *they*, in the mean time, could become the prevailing sect? If, then, the Romish church be the mother of harlots, (Rev. 17: 5,) where are the daughters? If such a test as a "love for Christ's appearing," will not find them out, what will? What does the following text of Scripture mean? Zech. 2: 7, "Deliver thyself, O Zion, that dwellest with the DAUGHTERS OF Babylon."

To correct a wrong impression that has gone out, brother John H. Kirk wishes me to say, he did not design to be understood, at the last Annual Conference of the M. P. Church in New York, as saying, he had not preached the doctrine of the Lord's coming in 1843.

#### TIME OF THE END.

In Dan. xii. 4, we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Here we are informed explicitly that, at the time of the end, knowledge respecting the vision shall be increased by a careful study and comparison of its different parts with each other and with facts. Now read carefully the vision from chapter viii. to the end of the book, and you will see that the main point, respecting which knowledge was wanting, and "shall be increased," was the *time*. 'How long shall it be to the end of these wonders?' To show that this interpretation is correct, the following comments of the most approved commentators are subjoined:

Dr. Clarke's note reads as follows:

"Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz: 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says:

"They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, *sift* out the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus:

"When many shall run all over it, [or through it] and to them knowledge shall be creased."

The old English Bible, printed by Barker in 1580, has this marginal note:

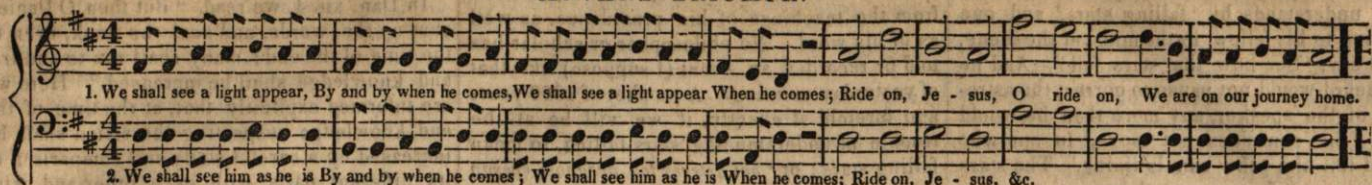
"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says:

"Many shall run to and fro, and knowledge shall be increased; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the scriptures, and meditate on them; *compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have gone before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when accomplished, when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."—L. C. Guarn's pamphlet.



## ADVENT TRIUMPH.



1. We shall see a light appear, By and by when he comes, We shall see a light appear When he comes; Ride on, Je - sus, O ride on, We are on our journey home.

2. We shall see him as he is By and by when he comes; We shall see him as he is When he comes; Ride on, Je - sus, &c.

3. We shall have a mighty shout  
By and by when he comes;  
We shall have a mighty shout  
When he comes;  
Ride on, Jesus, &c.

4. We shall all with Christ appear  
By and by when he comes;  
We shall all with Christ appear  
When he comes;  
Ride on, Jesus, &c.

5. Then the earth will be cleans'd  
By and by when he comes;  
Then the earth will all be cleans'd  
When he comes;  
Ride on, Jesus, &c.

6. We shall shout above the fire  
By and by when he comes;  
We shall shout above the fire  
When he comes;  
Ride on, Jesus, &c.

*From the Baltimore Patriot.*

"MR. MUNROE.—Being up this morning, (November 13, 1833,) I witnessed one of the most grand and alarming spectacles which ever teamed upon the eye of man. The light in my room was so great, that I could see the hour of the morning by my watch, which hung over my mantel; and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and behold the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow, or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded; when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. Its continuance, according to my time, from the moment when I discovered it, was twenty minutes; but a friend, whose lady was up, says it commenced at half past four; that she was watching the sick bed of a relative, and therefore can speak positively as to the hour of its commencement. If, then, our time was correct, it rained fire fifty minutes. The shed in the yard adjoining my own, was covered with stars, as I supposed, during the whole time.

"A friend at my elbow, who also witnessed it, in whose veracity I can place the most implicit reliance, confirms my own observations of the phenomenon, and adds, that the fiery particles which fell south, descended in a southern direction, and those north took a northern direction. He thinks it commenced earlier than the period at which I first witnessed it, and that it lasted longer; that when his clock chimed six, there was still occasional descents of stars. I have stated facts as they presented themselves to my mind. I leave it to the philosophers to account for the phenomenon. Yours, B."

**BIBLE READER, NO. III.**—"AN EXPLANATORY SYNOPSIS OF THE PSALMS," is about being issued by Henry Jones, of this city, author of "Principles of Interpreting the Prophecies," &c. &c.. The following is a specimen of the work:—

PSALM IX, 1—3. Zion will praise God with rejoicing (in heaven), when her enemies are turned back, and perish (for ever).

4—6. Then God will have defended his saints and judged (the world) right, and will have destroyed the wicked for ever; then their memorial shall perish, and destructions are finally ended, (literally).

7—10. Then the eternal Lord prepares his throne for judgment, and judges the world in righteousness, when he

will be the saints' refuge (in heaven), not to forsake them.

11—12. Then (at the judgment) the saints all praise the Lord in Zion (heaven), while he makes inquisition for blood (that of his enemies).

13—14. Saints pray for help, anticipating their rejoicing praises, with their (final) salvation,

15—17. Judgment and destruction of the wicked when all turned into hell.

18—20. Safety of the saints—their prayer for God or Christ to arise (or come to judgment), against the heathen (all his enemies.)

It will contain about forty-eight 12mo pages. Price ten cents, for sale at the Second Advent Depot, No. 9 Spruce street, New York; where, also, a general assortment of works upon the doctrine of the second advent, may at all times be procured.

### THE WARNING AND INVITATION.

Dark clouds arise,  
And o'er the skies  
An awful storm's portending,  
Each sail is trimmed  
And in the wind,  
The towering mast is bending.

The billows rise—  
The lightning flies—  
While thunders loud are roaring;  
With lifted eyes  
The sailor cries,  
Mercy from God imploring.

A moment more,  
And on the shore  
He hears the billows sounding—  
His bark is lost  
Upon the coast,  
And death is all around him.

Thus, sinner, dear,  
While you are here,  
Upon life's ocean sailing,  
A dreadful cloud  
Your hopes enshroud,  
As every pulse is telling.

The tyrant's power,  
In one brief hour,  
Thy earthly ties will sever;  
Its gilded toys  
Are passing joys,  
That bloom to die forever.

But, hark! again  
Across the main  
The awful trumpet is sounding—  
The judgment comes,  
In thickest gloom,  
To chaos earth is boundidg.

The Bridegroom comes  
And bursts the tombs,  
The saints to heaven ascending:  
See yonder! see,  
'Tis he, 'tis he—  
The rocks and mountains rending

Oh, sinner, say,  
Is Christ to-day  
Your hope—your only portion?  
Then onward sail,  
With pleasant gale,  
You're near a peaceful ocean, E. J.

### DIED.

In Bennington, Vt, on Tuesday, the 22d ult., Mrs. Sarah Jacobs, the mother of the editor, aged 77 years. Her afflictions of body, for the few years past, have been of a very severe character, yet she has borne them with the patience of a christian, and now sweetly sleeps in Jesus.

She is sleeping in silence, no more to awaken,  
Till morning's bright beams descend from above,  
Her partner's bereft, and her children forsaken,  
Till they join the sweet anthems of unchanging love.

### PACKAGES SENT.

J. V. Himes, 14 Devonshire st. Boston; Samuel J. Mathewson, New Hartford, Centre Ct.; John B. Olcott, Hartford, Ct.; Harrison Holmes, North Attleboro, Mass.; Samuel Davis, Chepachet, R. I.; Williams Thayer, Pomphret, Ct.; Thos. G. Allen, East Greenwich, R. I.; Wilson Cutler, Daysville, Ct.; Geo. A. Williams, South Scituate, R. I.; H. W. Pray, North Scituate, R. I.; Hiram S. Buffington, Woonsocket, R. I.; Joseph Blake, Wrentham, Mass.; John Q. Adams, Attleboro, Mass.; Elijah Macomber, Block Island, Mass.; Darius Durfee, North Scituate, R. I.; Andrew Tucker, Jr., Woonsocket, R. I.; Geo. E. Hopkins, East Killingly, Ct.; Enoch Pond, Brooklyn, Ct.; J. S. Maxwell, Westford, Ct.; Joseph R. Mathewson, Fruit Hill, R. I.; Schuyler Carroll, South Woodstock, Ct.; Dr. John Smith, Southbridge, Mass.; Sophia L. Little, Newport, R. I.; Dr. Z. Baker, New Bedford, Mass.; J. S. White, Boston, Mass.; J. W. Fairfield, Pomphret, Ct.; Charles A. Collins, Fall River, Mass.; Charles Wade, North Foster, R. I.; D. C. Tourtelott, Greenville, R. I.; E. L. H. Chamberlain, Middletown, Ct.; Othniel Taylor, Sodus Centre, N. Y.; C. B. Hotchkiss, Auburn, N. Y.; Olive H. Rice, care of Clark Flint, Attica, N. Y.; C. Swartout, Utica, N. Y.; J. Litch, Philadelphia; J. V. Himes, Rochester, N. Y.; R. Walker, Portsmouth, N. H.; G. S. Miles, Albany, N. Y.; J. Pearson, Portland, Me.; J. E. Shelly, Cincinnati, Ohio; John S. Lonsdale, Providence, R. I.

### ACKNOWLEDGEMENTS.

Avails of Jewelry, \$8.00. From the friends at the Gloucester Camp-meeting, about \$20.00. From a friend, \$20.00. C. B. Hotchkiss, Auburn, N. Y., \$2.00. [Enough more is promised to pay for the present edition, so what may be received from other quarters will be applied towards publishing No. 3 on the same terms.]



# COMING OF CHRIST!

EDITED AND PUBLISHED BY E. JACOBS.

VOL. I.

NEW-YORK, MONDAY, OCTOBER 23, 1843.

NO. 3.

## TERMS.

This edition will fall a little short of 5000 copies, and is sent *gratis*, as usual, to all orders, directed *post paid* to E. Jacobs, 123 Henry st., N. Y. Its publication will leave me in arrears between thirty and forty dollars. So many orders were received for the last number that I have been unable to supply half of them. Should time continue, a fourth number will be issued as soon as sufficient funds are received to authorize it.

E. JACOBS.

This paper is not a regular periodical, but is published only occasionally, for gratuitous distribution, just as often as funds are received for that purpose. All persons wishing full information upon the Second Advent doctrine, would do well to subscribe for the "Midnight Cry," published weekly at No. 9 Spruce st. N. Y. \$1.00 for 26 numbers.

## THE MILLENNIUM.

*Continued.*

My last article on this subject has been placed in the hands of about 200 editors, many of whom are advocating the doctrine of a thousand years' prosperity for the churches, in this present world, and not one of them, so far as I can yet learn, has replied to the argument. In justice, however, to the editor of the "New York Observer," (one of the chief papers of the Presbyterian church,) I should say, that after taking time for mature deliberation, he has brought forth one of those arguments that has, of late, become peculiar to the advocates of the millennium theory. A "classic" scholar, like this editor, ought to be capable of defending the doctrines of the "church" with sound argument. Since his is the only one we have, I will introduce it entire. It is as follows:

"AN AWFUL PROSPECT!—A writer in a Millerite paper of this city has made a calculation to disprove the idea of a millennium before the resurrection, and he discovers" [by figures that cannot lie] "that if the population of the earth goes on increasing through that period as fast as *he thinks* it will if the earth stands so long, then, dreadful to contemplate, there will be 18,037,886 inhabitants on each square yard of the earth's surface; and the mode of living he expresses in the following classic language. [He then copies the following paragraph:] 'Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants *ten hundred and seventy-five miles deep*, and the graves of the previous generation only, upwards of *five hundred miles deep* on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about *three hundred and fifty miles deep* of living inhabitants on land and ocean.'"

Whether this editor feels prepared to stand justified at the bar of God, for having given to his readers a fair view of the argument contained in my article, is a question he ought speedily to determine. Had he a disposition, it would have

taken no more time, or room, for him to have stated, that the extract he has published, was the result of an argument founded upon the fact, that if the population of the earth should increase only as fast as the United States has since 1790, the population would amount in the year 2843 to 2,638,827,906,662,400,000,000, which would give the result contained in his extract.

But the *facts* would not answer his purpose. The "classic language" may bring the "Millerite paper" into disrepute, and his readers must have it. So without regard to truth, or the argument, he states, "if the population of the earth goes on increasing as fast as *he thinks* it will," "then dreadful," &c. He has had his way, and his readers have the result of the argument, and such of them as are in the habit of thinking for themselves, have probably made up their minds upon it. God is able to bring some good out of it, although there is no apparent good design in his publishing it. Many, by this hint, may be led to calculate, reason, and search the Scriptures for themselves, and thus have the mists of this popular delusion (a thousand years' millennium) swept away from their minds,—awake from their slumbers, and prepare to meet their "coming Lord;" which would not have been the case, but for the "classic" expression, "Packed down like pork." Those birds that love and seek for chaff, sometimes in their eagerness to get hold of it, carry away, without design, a portion of good seed, which is thus planted in a soil that could not in any other way be reached. I am not sorry for the "classic language."

Lest some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810, and 811. Article, "Millennium."

Following a quotation from Rev. 20: 1—6, the writer says:

"This passage the *ancients* took in a sense grossly *literal*, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake, as the very next verse but one assures us; for we are there told, that, 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth;' and we have no reason to believe that he will have such power in the 'new heavens and the new earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving, and his "fanatical" followers, and adds:

"Respecting the *real* millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. 20: 4, 7; Ps. 72: 11; Isa. 2: 2, 4; 11: 9; 49: 23, 60; Dan. 7: 27.

"2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will *soon* be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave

the world, there will be *many thousands born and live on the earth, to EACH ONE that has been born and lived in the preceding 6000 years*; so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, *perhaps*, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, *perhaps*, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness.—Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, *perhaps*, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship building, navigation, electricity, medicine, &c. 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, *its harmony perceived*, its superiority owned, and its energy felt by millions of human beings. In fact, *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*

"4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the *seventh-thousandth* year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the *overthrow which Papacy has had* in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"

"How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly.—At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth finished, 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; 'and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.'



'The kingdoms of this world are become the kingdoms of our Lord and his Christ.' 'And I saw a new heaven and a new earth; for the first heavens and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. 19: 6; 21: 1-4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the *harmony of its parts*.

Here, then, is a fair impartial view of the millennium doctrine, resting according to the same author, upon the following authorities, viz. "*Hopkins on the millennium*; *Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament*; *Scott's Commentary*; *How's Christian Register for 1816*; *Bishop Newton on the Prophecies*; *Bellamy's Treatise on the millennium*; *Theol. Misc., 6th vol.: Lardner's Cred., 4th, 5th, 7th and 9th vols.*; *Taylor's Sermons on the millennium*; *Illustrations of Prophecy, ch. 31*; *Bogue, Emerson and Potter, on the millennium*; *Wardlaw's Sermon on the millennium*; *Fuller's works*; *Jones's Lectures on the Apocalypse*; *Jones' Bible Cyclopedia*; *Natural History of Enthusiasm*; *Cyclop. of Rev. Robert Hall*; *Watson*; *Henderson's edition of Buck*; *Jones*." Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines, of course endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above; every lover of truth, reason, and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John, 17: 17.) and if this be truth, let us cherish it for this important reason; if not, let us cast it away, as not only unprofitable, but destructive to our best interests: for says the apostle, Eph. 5: 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford grounds" for it, and are referred first, to Rev. 20: 4-7. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: AND THEY LIVED and reigned with Christ a thousand years." In the first clause of this verse, we have all the righteous, that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. 21: 24, sitting on thrones,—judgment in their hands—living—reigning, &c. They are then particularized as embracing 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshipped the beast, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan. 7: 26: and Rev. 13: 10. 3d. Those that had not worshiped his image, see Rev. 13: 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capaci-

ty of a civil ruler, has come to his end. 5th. Neither had received his mark upon their foreheads, or in their hands. Who these are, will be considered in another place. These all *lived* and *reigned* with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can never change the declaration of God, "This is the first resurrection." What work is here made of the Scripture by this theory! Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is thrown in the dust. We are next referred to Psa. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him." The same injustice is here done to the Scripture as in the other case; for it would seem that the writer must have seen in immediate connexion with this text, (verse 4.) that then God "shall break in pieces the oppressor," and (verse 9.) "his enemies shall lick the dust." In Isa. 49: 23, another millennium quotation, "and kings shall be thy nursing fathers, and their queens thy nursing mothers." A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet." The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15-17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such discovery is made, we wish to be pointed to it.

"There will be MANY THOUSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempest losing half its force, and the lightning half its terrors," and the "human frame not near as much exposed to danger," we may, without doing violence to the theory, suppose that death will lose half its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "many thousands to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "many thousands," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about half as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would leave at the end of 960 years	589,824,000,000,000
Number of persons to each acre of land on the earth's surface.	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea that population is to increase *twice* as fast, in the room of *half* as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder"—"war is to be entirely ended"—"bigotry and cruelty are to cease"—great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression, "thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "ten hundred and seventy-five miles deep of living inhabitants" on the entire surface of the earth; but "many" hundred times that depth. Under such a state of things, the following lofty strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eye of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene MINGLES WITH THE HEAVENS, and rising in brightness, is blended with the glories on high." And the worst of all is, that, when this takes place, the millennium advocates will have to turn *literalists*, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue. To show that some men in the ranks of the millennium advocates, have thought on the subject, I will here introduce an extract from an article entitled, "A Thought for the Thoughtful," published in the New York Evangelist of January 12, 1843. It is from the pen of

REV. JOHN S. C. ABBOTT.

"No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come, when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?



"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births in the world, exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparative slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. Humboldt estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions; that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming?

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be beaten into the ploughshare, and the spear into the pruning hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs, to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, as they are now progressing, in this world, two hundred years longer—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the starving myriads, struggling for a foothold upon the earth; or THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the new heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy, and of providence.

"If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid.

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

Some may think it spending time to bad purpose, thus to pursue an "old exploded theory," as it is sometimes termed; but I am persuaded, that, however many times it has been "exploded," it still lives, and is the means of lulling thousands to sleep, who must perish when the Lord comes to "take vengeance," unless some warning voice is speedily made to reach them. Some idea of the extent of the influence of this doctrine may be formed from the thousands of experiences of Second Advent people, a large majority of whom, we hear saying, "I had imbibed the opinion, that the world was to be converted *before* the Lord came." Seeing how busy and successful the enemy of souls has been in promulgating this most effectual and delusive cry of "peace and safety," I have felt it a duty, since God has opened the way, to send these thoughts forth to the world, accompanied with a fervent prayer to God, that they may be the means of clearing away the mists of darkness that becloud so many minds, and that some precious soul may be led to "seek the Lord *while he may be found*, and call upon him *while he is near*."

#### "BUT OF THAT DAY AND HOUR KNOWETH NO MAN."

This is generally the first objection that is urged against the possibility of knowing anything about the time of the "Second coming of Christ." It is easily answered with the frank acknowledgment, that all consistent believers in the advent of Jesus Christ sometime in the Jewish year answering to our 1843, make no pretensions to any knowledge of the "day and hour" when that event will take place. The objector immediately replies, "that is evading the point, for the spirit of the expression is, that no man can ever know anything about the time." If the individual that urges this last objection is honest, and wishes to get the *true* meaning of this expression of our Saviour, he can have it from the testimony of God's word.

First, The testimony of Christ himself is pointedly given against this objection in verse 33, of the same chapter. (Mat. 24.) "When ye shall see all these things *know that it is near*, even at the door." That is, *something* about the time, but *something* more pointed still, we think, may be found in the chapter. The very expression "of that *day and hour* knoweth no man," is sufficient authority for us to examine closely the context, for a longer defined period of time in which the great events predicted would take place. In verse 42, "Ye know not what *hour* your Lord doth come," and v. 44, "in such an *hour* as ye think not, the Son of man cometh," are strong additional inferences, that their minds had been directed to a longer period of time, and not that they were left in darkness relative to it. Again, in v. 37, "as the days of Noe were, so shall also the coming of the Son of man be." In addition to the wickedness of those days, with which the wickedness of the "last days" are to compare, we have the fact, that to Noah was made known the number of years that were to pass away before the world's destruction: (Gen. 6: 3.) "And in saying as the days of Noe were, so shall the coming of the Son of man be," our Saviour does not except this important similarity. In Gen. 7: 4, we have proof that *the day* was made known to Noah; here appears to be an exception to the similarity extending farther, in the expression, "of that *day and hour* knoweth no man."

Second, In the room of shutting out all light

(relative to his coming, we firmly believe the Saviour designed in *this* chapter, to teach the time (i. e. the year) of his second advent. My reasons for this belief shall here be given. In v. 15, he commences the history of the Papal Abomination in these words, "When ye, therefore, shall see the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place, (whoso readeth, let him *understand*.) &c. Understand what? The Saviour foresaw, that without this caution, there would be a *misunderstanding* relative to the thing spoken of by Daniel. Let us then search in Daniel, for the very thing spoken of by the Saviour. In the two last verses of the 9th chapter, is the first place in the prophecies of Daniel, where we find any thing that looks like the language of the Saviour above quoted. Verse 26, "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war *desolations* are determined." Verse 27, "and for the overspreading of *abominations*, he shall make it *desolate*, even until the consummation, and that determined shall be poured upon the desolator." Is the thing or things here mentioned, that to which the Saviour refers? I think not, for these reasons: The Saviour's words are in the singular, "*The abomination of desolation*." While the prophet's language clearly brings to view more than one abomination, and more than one desolating power. Again, the event here predicted by the prophet must take place before the one predicted by the Saviour, for the desolation (Dan. 9: 27.) is preparatory to the *abomination*, and not necessarily connected with it. For, "preparatory to," the overspreading of abominations he shall make *it* (the city of Jerusalem, v. 26, the place where the sacrifice and oblation was offered, v. 27,) desolate until the consummation, and that determined shall be poured upon the desolator, or Dan. 7: 11, till the beast is given to the burning flame, or Luke 21: 24. "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Jerusalem was made desolate preparatory to the overspreading of the Roman abominations. The first of those abominations, Pagan Rome, did overspread—persecute the saints—tread down and break in pieces the whole earth, until it was *taken away*, A.D. 508. The abomination of desolation is not "spoken of by Daniel the prophet" in his 9th chapter, only by way of reference to it, as something to take place *after* the destruction of "the city and the sanctuary." The first place in the book of Daniel, where "*the abomination of desolation*," or "the abomination that maketh desolate" is "spoken of" as such, is in chap. 11: 31, "And shall take away the daily, and they shall place the abomination that maketh desolate." This was done in the year 508, when Vitalian, a champion of the Catholic faith, at the head of an army of Huns and Bulgarians, waged a successful war against Pagan Rome, which resulted in its overthrow. This was the time when "the abomination that maketh desolate" was *placed*: For the ten kingdoms that arose in Western Rome during the interim, between 508, where Pagan Rome fell, and 438, when the saints were given into the hand of Rome Papal; we are told by the Revelator, "have one mind, and shall give their power and strength to the beast." (Rev. 17: 13.) From Scripture authority, then, this last "abomination" commences with the power that took away the "daily," and at the same time; although it did not commence its "desolations" till the beast was seen in its full form, (Dan. 7: 8,) in 538.

The next and last place, where "the abomination of desolation" is "spoken of by Daniel the prophet," is in chapter 12: 11, "And from the



time the daily shall be taken away, and the abomination that maketh desolate set up, A THOUSAND TWO HUNDRED AND NINETY DAYS. These two last are the only places in Daniel, where "the abomination of desolation is plainly mentioned. If we are told that it is mentioned in chapter 8: 13: I only reply, that the language of that text will best settle this question;—that is a "transgression of desolation," and reaches to the cleansing of the sanctuary, or to the time when the "sanctuary and host" are to be trodden under foot no longer. It embraces Papal Rome, but not in reference to its desolations, for those ended in 1798. It refers to Rome as a transgressing power, and it has been such since its dominion was taken away, as well as before. "The abomination of desolation" is described in chap. 7: 24—26, but it is not "spoken of by Daniel" as such, and we cannot, therefore, use it for the present purpose. With these facts before us, I ask, what have we to "understand," but the 1290 days, the given length of "the abomination of desolation spoken of by Daniel the prophet?" It is interesting to read this caution of our blessed Lord, and then turn to the very place designated by him in the prophecy, and read in the preceding verse, "And none of the wicked shall understand; but the wise shall understand." The words have been shut up, (v. 4,) the book has been sealed till the 1290 days are ended,—then, we have been told "the wise shall understand," and Jesus points to the "abomination of desolation"—(demonstrated by actual fulfilment to be,) *twelve hundred and ninety years long*, and says "whosoever readeth LET him UNDERSTAND." He then briefly enumerates the events that are to fill up the above period of time—the great tribulations, such as was not from the beginning of the world, in which (not 1,100,000 *Jews* at the siege of Jerusalem,) but over 50,000,000 *Christians*, were martyred for their faith in Jesus. He speaks of the shortening of those days, or closing up of the Papal civil rule, v. 12—the deceivers that should arise at the close of that period, v. 23—26, as well as those that had risen before. (v. 11.) He then, in v. 29, again points to the 1290 days, referred to in v. 15, and shows in what part of *those days* the signs of his appearing should commence;—Immediately after the tribulation, or as Mark says, chapter 13: 24, *In those days, after that tribulation, the sun shall be darkened, &c., which first sign took place "in those days," eighteen years before they were ended, and after the great "tribulations" under the papal reign had closed. He assures us of his coming the next thing after the falling stars, and that this generation (that has seen the signs) shall not pass away till all be fulfilled. He gives a parable of the fig-tree to show how surely the great event shall follow the signs, and foreseeing the skepticism of the last days, he adds an awfully solemn declaration, that though heaven and earth should pass away, yet "my words shall not pass away."* Though he had given the events filling up the 1290 years of Dan. 12: 11, and the signs also, of their end, in order to guard us from error, yet he adds, "But (though I have helped you to an understanding of the days of Daniel,) of that (literal) day and (literal) hour, knoweth no man, no, not the angels of heaven, but my father only."

"Whoso readeth let him understand" one thing more, viz, that "he that waiteth and cometh to the 1325 days," or a period 45 longer than the 1290, shall be blessed with righteous Daniel, by standing with him in his lot in the first resurrection.

If this be a correct view of the subject, then, "that day and hour" has nothing to do with

any other year than that which ends the *forty-fifth* from the ending of the dominion of "the abomination of desolation." "Whoso readeth let him understand."

## COMMUNICATIONS.

*Extract of a letter from brother Jennings.*

### THE FALLING STARS.

FAIRFIELD, Sept. 29, 1843.

Dear Brother,—I have just risen from the perusal of your second No. of the "Coming of Christ," and with much satisfaction and comfort,—for St. Paul says, "comfort one another with these words." With respect to the falling stars or meteors, I could add something to the information published in your paper. I was Master of the ship Saluda, sailing between New York and Charleston, and on the evening of the 13th of November, 1833, the meteors began to fall, or it was about that time that we noticed their uncommon frequency. They continued to increase until daylight. I was nearly abreast of Cape Hatteras, with a number of passengers, and we were gazing at them with astonishment nearly the whole night. It was a calm and pleasant night, and I had a fair opportunity of observing them, for I lowered my sails down on my mizen mast, and lay down on the poop-deck, and tried to observe when they first started. The first appearance was a streak of light, and before the streak disappeared it would become serpentine, or like the track of a snake. They seemed to go in every direction from the zenith to the horizon. I have no doubt but that their general course was towards the earth's centre. I don't remember that I saw any below 25 or 30 degrees of the horizon. It certainly was to me, and all on board an astonishing sight; but I never thought until quite recently, that it was one of the predictions mentioned in holy writ that was to precede the coming of our Lord. Let me ask why professing Christians that pretend to love his appearing, should scoff at the idea of his coming this year, or next? It is a source of grief to me, to read in the religious periodicals of the day, so much abusive language, and so many hard names heaped upon those who have the Bible for their guide and support. I would ask, what harm does it do to watch and be prepared for his coming, when we are so frequently told that it will come suddenly, as a thief in the night? I have always been in the habit of ordering my sailors to keep a good look-out nights, and I never heard one complain when he found all safe in the morning, that he might as well have been asleep; and I don't believe I shall ever regret (should I live to four score years,) that I have been too watchful to meet my Lord and Master in the skies.

A. G. JENNINGS.

The following is an extract from a letter from a brother whose face we have not seen for many years. The tidings that it brings has greatly cheered my spirit; being the first, out of a numerous circle of relatives, that has embraced the doctrine of our Lord's "soon coming." He has been for some years, and still is, an official member in the Methodist E. Church.

PROCTOR, THREE FORKS, KY., }  
Oct. 10th, 1843. }

Dear Brother,—Please excuse my negligence, and accept my thanks for the papers you have sent me.

I received your last package of the "Coming of Christ," of Sept. 23d. I am obliged to say to you, that truth must prevail. I have at length become convinced that it is my duty to

look every day for the *second* appearing of our Saviour; and not only look but expect him. My wife is also convinced that he will soon come; and principally all the neighbors that I can get to read on the subject. When I first heard that you was a "Millerite," I thought you was in a wild fit of fanaticism; but I now think differently; and I pray God to make you an instrument of great good in these last days. People in this section stare at me when I tell them that I firmly believe our Saviour will soon appear. If I knew any chance of getting the back Nos. of the "Midnight Cry," I should not value double their cost. Those I have received are scattered all over the mountains, and to my sorrow, some of them I did not peruse as I should now if I had them. \* \* \* \* Please continue to forward papers to me: old ones are as good as any.

Yours, most affectionately,

N. JACOBS, P. M.

Bro. Jacobs,—I have received the second No. of your valuable paper, the "Coming of Christ," and have read it with much satisfaction, and wish you to send me twelve or fourteen numbers if you have them. I think I can give about that number to candid readers who are borrowing the "Midnight Cry." I am surrounded by a host of opposition, but none of these things move me. My faith is strong—my Bible is true—therefore I put my whole trust in God, and believe in his sacred promises, the fulfilment of which I think will be soon realized by all true believers, who are waiting and praying for the speedy coming of our blessed Lord and Saviour Jesus Christ. Amen.

I wish to do all I can, to encourage the continuance of your paper. I am a poor old man almost 79 years old.

Yours, in the kingdom,

and patience of Jesus,

MILB BOSTWICK.

Vernon, Oneida co., Oct. 2, 1843.

While editor of the "New York Luminary," we were in the habit of handling, among other exchange papers, one published in Boston, called the "Olive Branch." In those days, the name "Olive Branch" associated in our minds the idea of "war" and "moral contagion," in the room of any thing like "peace," of which the term had long been used as an emblem. But the following from the "Midnight Cry" looks like bringing the term back to its proper use, from which it has been perverted:

AN EDITORIAL NOTICE.—The following paragraph is from the Olive Branch, at Halifax, Nova Scotia:

"The Coming of Christ," a Millerite paper published at New York. We now exchange with three. Although we do not apprehend the immediate destruction of the World, yet we read these papers carefully and without prejudice; and are convinced from the signs of the times that a great crisis is rapidly approaching. Whether the destruction of the world is at hand or not, the frequency of sudden deaths of late, and the certainty of that event occurring to us all, admonishes us to 'be also ready.'"

The editor of the "Christian Reflector," published in Boston, copies from the "New York Observer" the article headed, "Awful Prospect," found in another column of this paper, and thus, in his anxiety for *chaff*, is lending his aid in drawing away the veil from hundreds of blinded eyes, to see for themselves, the destructive delusion of a thousand years' millennium.



## OBITUARY.

Died, at his residence in this city, on Wednesday evening, the 4th instant, brother Jeremiah Scofield, aged 42 years.

In his death, not only a bereaved companion, and numerous relatives, are called to mourn, but a large circle to whom he was endeared by his peculiarly affectionate and winning manners, will pause to pay the tribute of nature's sympathetic tear.

As one that has shared largely in his valuable society for the past two or three years, we shall be excused by our readers, and perchance "borrow, too, from them a tear," while we cast a fading laurel upon the ashes of this uncompromising friend of truth, and faithful Christian.

Brother Scofield was a native of Greene County, in this State, from which place his parents removed when he was but a lad, to the County of Genesee, in Western New York, which at that time was an almost unbroken wilderness. As the forest gave place to the fruitful field, and the yell of the savage was exchanged for the woodman's song, the messengers of truth planted in that then distant land, the standard of the cross, and firmly too, for those were days of simplicity and of trial; when the minister of Jesus was often compelled to pass whole days without food—use a stump for his pulpit, and the heavens for his sounding board. Under such circumstances, the principles of gospel truth were deeply fixed in many hearts. And under such teaching, our brother was awakened and converted to God, when about twenty years of age. Having a disposition to move cautiously, and take no unguarded step, it was a number of years before he connected himself with any religious organization. Subsequently, however, he joined the Methodist Episcopal Church; but as that people increased in numbers and in popularity, they lost their simplicity, and of course their spirituality; then came into exercise the unscriptural powers of Episcopacy, which created too stormy an atmosphere for the peaceful soul of our brother, and he left them.

Upon the organization of a Methodist Protestant church in the town of Elba, Genesee Co., under the labors of brother Zenas Covell, brother Scofield connected himself with that body, and was by them highly esteemed, officiating as leader till he left that section. In 1836, he removed to this city, and became connected with the first Methodist Protestant Church in Attorney Street, where he has filled with acceptability, the offices of leader, steward, treasurer, and trustee. His term of service in the last named office expired on the day of his death.

The Bible was his standard of faith and practice. When the glad tidings of the kingdom at hand began to be sounded in this city, and some were saying one thing, and some another, he listened, searched, and applied the standard of his faith to what he heard and read. Whatever prejudices might have existed in his mind, they gave way before the accumulating force of truth, and he became a firm and consistent believer in the *soon coming* of our Lord, to set up his kingdom and reign forever. A few days before his death, he told us, in substance, that nothing gave him so much comfort as the reflection that Christ would soon come, and deliver not only him, but the whole church of the first born, from the bondage of corruption into the glorious liberty of the children of God. Strife, debate and confusion, were no elements of his. He lived in peace with God and man, and so he died. It was a comfort to watch his dying moments, and mark the firmness with which he met his last enemy. Not a murmur or complaint escaped him. He retained his reason, and maintained his affectionate manner of com-

munication till the last. With his cold lips he imprinted affection's last kiss upon the cheek of his weeping companion, and almost immediately fell asleep in Jesus, without a struggle or a groan.

The Rev. Frederick Stier, who officiated at his funeral, remarked, that he had no hesitancy in adopting, as the foundation of his remarks, the words of the Revelator, "Blessed are the dead which die in the Lord," &c. As our brother had *lived* in the Lord, so he had died in him and was blessed. In company with the friends of the deceased, among whom was the aged mother that had come upwards of four hundred miles, the pastor of the Attorney Street church, and the remaining trustees, who officiated as pall-bearers, we followed his remains to Elizabethtown, N. J., from which place we expect he will soon rise, to join the church of the first born, whose names are written in heaven.

His race is run,  
His work is done:  
A righteous crown will soon be given,  
When Christ shall come  
To burst the tomb,  
And cheer the heart with anguish riven.

Yes, he will rise  
To distant skies,  
Till the last indignation's ended;  
On Canaan's land  
He then will stand,  
When Christ himself has there descended.

E. J.  
P. S. Will the Methodist Protestant please copy!

The following article from the "Cincinnati Chronicle," copied in the "True Sun," Oct. 17, is but one, out of many similar ones, that are making their appearance in various prints throughout our country; and prove that the world is not entirely asleep relative to its destiny, when that destiny can be determined by *natural* causes. What an excitement such arguments produce, while the clearest, and most logical conclusion drawn from the plain declarations of God's word, cause no excitement, but the popular cry of "delusion." "When the Son of Man cometh, shall he find faith on the earth?" All sorts of faith but faith in his word. This article is introduced because it helps illustrate our remarks upon the "millennium," and not because the writer has the correct ratio of increase, for he falls far short of it on the whole.

**PROGRESS OF POPULATION ON THE GLOBE.**—All persons are now familiar with the rapid growth of the United States. Many, however, suppose that the increase of population is confined to this country, and that the rest of the world is stationary. Comparatively, the growth of the United States is far the most rapid. But it is a *general fact* of vast importance, that *all the world* is now growing most rapidly in population, commerce and the arts. This is the effect of a universal peace, and should it continue a century, will produce a state of things wonderfully different from what the world has ever before seen. The tables below will show that the whole population of the globe will be about double within a hundred years.

Statistical tables are now pretty accurately kept in Europe and the United States. The *decennial* increase in several countries may be stated as follows:

United States,	33 per cent.
Great Britain,	15 "
Russia,	15 "
Prussia,	10 "
Austria,	8 "
France,	5 "

At these rates, the U. States double in twenty-four years; Great Britain in fifty; Russia in fifty; Prussia in eighty; Austria in ninety; and France in one hundred and fifty.

In Asia it might be supposed to be otherwise. But there is reason to believe that even there, the progress of human life continues unimpeded. The first statements of Chinese population were disbelieved; but the most recent and best accounts confirm them, and also give ground to suppose that a very large part of the immense population of China has been the increase of the last century.

The general analysis of all the facts now known on the physical condition of society will show that the population of the earth is now rapidly increasing, and that, as a consequence, its production is also.

On the supposition that peace is to be continued, these facts must produce overwhelming effects on the political economy, finances and social condition of nations. The immense emigration which is annually going out of Europe to the United States, Austria, Asia, and even India and Africa, are consequences of condensation of population in Europe. But we have reason to believe that emigration has long gone on to a considerable extent from China to the surrounding countries and islands, although the Chinese are a very stationary people in respect to habits and localities. If peace continues this emigration from all the very populous parts of the world to those that are less so, will continue; and what was a little while since regarded as the work of many ages, will speedily be accomplished—the renovation of Africa and the Isles of the Sea.

## THE NEW YORK OBSERVER.

After having noticed the remarks of the editor of this paper, under the caption, "AWFUL PROSPECT," in the article headed, "The Millennium," found in another column; a copy of the "Observer" of Sept. 16th, was put into my hand, in which there is an article copied from the "National Intelligencer," headed, "VALUABLE Facts from the Census of 1840." Then follow two tables, showing the progressive population of the white and colored race in the United States since 1790. The following note embraced in the article, is here given:

"NOTE.—It appears from the two preceding tables, that from 1810 to 1840, inclusive, every 1,000 whites had increased to 2,118 7-10; whilst in the same period of 30 years the colored race, free and slaves, had increased only as 1,000 to 2,085.

"The increase of the whole aggregate population in the above stated period of 30 years, was as 1,000 to 2,357.

"Assuming the whole aggregates at the two extremes of 50 years from 1790, when the first census was taken, to 1840, when by the last enumeration a population of 17,068,666 was found, the ratio of increase comes out 3343. Applying this latter ratio to 17,068,666, the aggregate for the next period of 50 years, terminating in 1790, comes out 74,149,216. There is every concomitant principle to support the conclusion that the people of the United States will considerably exceed seventy millions in 1890. Again, if in 1890 we only suppose seventy millions, and apply the preceding ratio, 4,343, at the end of a century, or in 1940, the aggregate will exceed THREE HUNDRED MILLIONS."

The following "remarkable phenomena" attending this increase of population is thus noticed in another part of the same article:

"If we take 3,920,827, the amount by the census of 1790, and divide by three, and add the quotient to the dividend, we have the subjoined results:



By the Census.

1800	5,239,802	5,365,925
1810	6,936,402	7,290,314
1820	9,315,902	9,638,131
1830	12,420,269	12,856,407
1840	16,560,359	17,068,666

"This method gives only 508 307 less on five operations than the actual returns of the respective enumerations; and, commencing with the amount for 1800, the final result yields only a deficiency of 296,650. This rule is evidently safely applied to the future, as it differs from actual enumerations by giving a less aggregate. Let us, therefore, assume the result, 16,560,359, as deduced by dividing 3, commencing with 3,929,827, and carry on the synthesis to 1890, and we have for—

1850	22,080,478
1860	29,107,304
1870	38,809,739
1880	51,846,316
1890	69,128,425

"The ratio of increase for the whole mass deduced from 3,929,827 in 1790, and 17,068,666 in 1840, comes out 4.34, and applied to 17,068,666, yields an aggregate of 74,149,986 at the fifth census from 1840. We may, therefore, with full confidence, regard the conclusion safe, that the intermediate numbers and final results will RATHER EXCEED THE REAL ENUMERATIONS."

These, with the editor of the Observer, are "Valuable Facts," which, if carried out to the end of one thousand years, would produce still more alarming results than those which this same editor has burlesqued under the head, "Awful Prospect." If the article which gave, as a result, upwards of 17,000,000 living inhabitants to every square yard at the expiration of one thousand years, had fortunately been found in the "National Intelligencer," in the room of the "Millerite paper," it would probably have been another "Valuable Fact."

#### REVIEW OF COSMOPOLITAN. "COMINGS OF CHRIST."

This is the heading of a little tract of three and one-fourth pages, and with the exception of eight lines of editorial, consists entire, of an extract from Clarke's Commentary, vol. vi. pp. 532, 533, 534, and is by the Doctor extracted from the works of Dr. McKnight.

The editorial runs as follows:—"Just in proportion as men depart from the principles taught in the Bible, so in proportion do they depart from the ways of peace. And, as every good and wise man is desirous that this world may be the better for his having lived in it—and as I deem the following view of Dr. McKnight well calculated to correct erroneous notions about the Second Advent of Christ, therefore I judge it advisable to lay it before the public in a separate form.

(Signed) COSMOPOLITAN."

This "Cosmopolitan" is Rev. Frederick Stier, pastor of the Methodist Protestant Church in Attorney Street, with whom I have no quarrel, neither do I mean to have; but when erroneous views are thrown before community, calculated to obscure the light of truth, and mislead the minds of the innocent and unsuspecting, it becomes the Christian's duty to lend the lover of truth a friendly hand.

With the first clause above quoted, every Christian will heartily agree, for it makes the "principles taught in the Bible" the only way of peace. There is nothing objectionable in the next clause; and I would strengthen it by saying, "every good and wise man" is not only "desirous that this world may be the better for his having lived in it," but he will zealously labor, suffer, and deny himself, to improve its condition, and save the lost. The

writer next deems the views of Dr. McKnight, which he has introduced, well calculated to correct erroneous notions about the second advent of Christ. With this opinion I very respectfully beg to differ, for this reason: error is not well calculated to correct error. Truth is the only weapon with which, successfully, to combat error.

I am well aware of the difficulties which an obscure individual has to meet in opposing the views of such great men as Dr. McKnight; but I do not despair, for I have not to rely upon my own efforts, but refer to still higher authorities. "Cosmopolitan" has deemed it advisable to point us to Dr. McKnight, to correct erroneous notions about the second advent of Christ; and I only design to point the reader to the Bible, to correct the erroneous notions of Dr. McKnight.

The burden of the tract is to make out four different "comings" of Christ—"three of them figurative, but the fourth a real appearance." It is unfortunate for "Cosmopolitan," that he did not inform his readers what the "erroneous notions were, which he designed this extract to correct.

But they are "erroneous notions" about the second advent, and then, by proxy, undertakes to prove that there were, "when the apostles wrote," four advents, or "comings of Christ to happen." A singular course, indeed, to correct erroneous notions about the second one! It would be very difficult to make out from this little tract, who the publisher designed to benefit, or reprove; or what the real object is to be gained by its publication. But knowing the publisher's hostility to the second advent cause, in the form in which it now exists, I have no doubt it is intended as a destructive blow against that cause. If this be the case, what has he gained, supposing the four advents to be clearly proved? Second advent people are looking for the one he makes out to be the fourth. So the only "erroneous notion" on their part, is in the use of the term "second advent," in the room of "the fourth advent." This fourth advent is thus described by the writer:

"4. Besides all these, there is a day, or coming of the Lord, to judge the world, and to put an end to the present state of things. This coming, Christ himself has promised. Matt. xvi. 27, 'The Son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.' Now this, being a real, personal appearing of Christ in the body, is more properly than any other of his comings, called the day and coming of Christ; and the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them, will be most signal and glorious. Hence this coming is with great propriety termed, 'the revelation of Jesus Christ,' and 'the day' of his revelation, 'when he shall be glorified in his saints, and admired of all them who believe.'"

This "coming of Christ," "being more important than his other comings," and the events embraced in it being "most signal and glorious," is the one for which we are daily and hourly looking; being not only authorized, but strictly charged by our blessed Lord himself so to do. This, in contradistinction from all other "comings," is called "the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2: 13.

That there are not only four, but many thousand manifestations of God, we have no doubt; but that there are more than two advents, or personal comings of Christ, we feel authorized by the Scriptures to deny. The first is the advent when "he was once offered to bear the

sins of many." The next is, when, "to them that look for him, he shall appear the second time, without sin unto salvation." (See Heb. 9: 28.) The first, was when "he came to his own, and his own received him not;" (John 1: 11) when he was "despised and rejected of men; a man of sorrows, and acquainted with grief." The second, is when he "shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2d Thess. 1: 7, 8. See also, Isa. 35: 4; 59: 17, 18; 63: 4; and 34: 8. If there are any other comings of Christ, two hundred, or any indefinite number can be made out on the same hypothesis that two can.

We will now look at some of the writer's reasons for classing three "figurative" "comings" with the one that "is more properly than any other of his comings, called the day and coming of Christ."

"First, then, in the prophetic writings of the Jews, great exertions of the divine power, whether for the salvation or destruction of nations, are called the coming, the appearance, the presence of God." For the first proof, we are pointed to 2d Sam. 22: 10, 12—"He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind." In this chapter, David gives thanks to God for the great deliverances that God had wrought for him; but that he associates in his psalm of thanksgiving, strong prophetic language, pointing to his final reward, is proved from the 20th, 21st, and 25th verses: "He brought me forth also into a large place: he delivered me, because he delighted in me." "The Lord rewarded me according to my righteousness." "Therefore the Lord hath recompensed me according to my righteousness." So, according to the writer himself, as already quoted, this "coming" is the same as the one in Matt. 16: 27; for "then (not till then) shall he reward every man according to his work." Whatever strength, or grace, God may impart to his servants in this state of probation, one thing is sure—we are not informed that they are rewarded according to their works, or righteousness, till the Son of Man comes the second time. If we are told that David was rewarded when he died, God will best settle that in Acts 2: 34. "For David is not ascended into the heavens," &c. Very appropriately, then, does David, in prophetic language, speak of the Lord bowing the heavens and coming down when he is thus rewarded according to his works. If this be not a correct view of the text, we call for the record of its fulfilment. The coming here taught harmonizes with the writer's fourth, or what we call "the second coming." The next text quoted in proof of the position, is Ps. 97: 2-5, "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." The particular "coming" brought to view in the above language, will be best settled by Paul. 2d Thess. 1: 7, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance," &c. If this is not parallel language, it will be difficult to find a parallel in the Bible. This coming is when God's enemies are burned up, and those enemies now live. It is also the same "coming" as described, 2d Peter 3: 10-12, for the hills melted like wax. It is when all the people see his glory, verse 6, and this is not till



"he cometh with clouds," Rev. 1: 7. This coming, too, is the same as his *fourth*, or the true *second coming* of Christ. The next text is Isa. 19: 1, "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." We have seen no record of the fulfilment of this prophecy, and the expression, "the Lord rideth upon a swift cloud," (the way in which the Lord will come the second time, Rev. 14: 14.) and Egypt *melting*, leads us to suppose it will be fulfilled in Egypt when the Lord comes, and the earth melts. If, however, the language can be proved to be symbolical, (which is doubtful) and fulfilled in any past events; that will only prove a national judgment, and not a coming of Christ. The proofs from this text are strongly in favor of its being applied to the second coming of Christ.

"Those exertions of HIS power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called *His coming and day*." For proof of this assertion we are pointed to Matthew 24: and are told that "Christ himself" termed these things (the destruction of Jerusalem, &c.) the coming of the Son of man in allusion to Dan. 7: 13, 14. Can an intelligent community be made to believe these assertions without one particle of proof, because a great man has made them?—In what verse of Matt. 24, are we told by Christ that the coming of the Son of man was to take place at the destruction of Jerusalem? It cannot be found, but on the contrary, in verse 23. Then (at the destruction of Jerusalem according to the Doctor's construction) if any man shall say unto you, Lo, here is Christ, or there, *believe it not*." That is all you have to do, when efforts are made to divert your minds from the glorious appearing of the great God, and our Saviour Jesus Christ, by telling you he came at Jerusalem's destruction,—when a man dies—is converted—afflicted, &c. You need not spend your time in argument with them, but simply take the Saviour's advice, '*believe them not*,' "for as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be."

Again, we are told that the Jewish doctors, while they were looking for the Messiah to set up a temporal kingdom, and destroy their enemies, "little thought that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be set up on the ruins of their state. Yet, that was the true meaning of the coming of the Son of man in the clouds of heaven."

Without a shadow of proof, we are told again, "that was the true meaning." When the coming of a heathen Roman General, with an army into Jerusalem, is made to mean "the coming of the Son of man in the clouds of heaven," and the destruction of Jerusalem, to mean the end of the world, (or age) our Bible becomes a mere cypher. Take such liberties with it, and I can just as easily prove that the Christian's faith is embodied in the works of Don Quixote, as in that. Give such latitude to the infidel, and all the learning and talent in the land cannot rescue it from his grasp. He holds a triumphant argument from the lips of the professed followers of Jesus, when he says, "the God you worship—the Saviour of the Christian, is only Titus, a Roman general, according to your own showing: while I worship a more exalted deity, the Goddess of Reason." Besides, this rule of rendering Scripture destroys its harmony, there being no sufficient reason for rendering Matt. 16: 27, and Matt. 24: 30, differ-

ently. Because it is said, "This generation shall not pass till all these things be fulfilled," the "greatest harmony" is seen in the application of the whole chapter to a short lived event that transpired more than 1700 years ago: while nothing is more easy to discover than that the demonstrative adjective pronoun "this," in very many instances in Scripture, is applied to things in the future. "This is the first resurrection," "This is our God we have waited for Him," &c. This generation not passing till all these things be fulfilled, makes it as necessary to understand the expression, "all these things," as referring to things that then existed, as the expression, "this generation," referring to the generation that then existed. And no one claims that the signs spoken of in the term "all these things," existed while Christ was addressing them. If any record can be shown, proving the fulfilment of the predicted signs in the apostles days, then there would be more strength to the argument that the second coming of Christ was fulfilled at the destruction of Jerusalem. Until such proof can be given, we are bound to believe "this generation" referring to the generation that sees the predicted signs.

It is further said, that the representations of the apostles, that the end of all things was at hand, had direct reference to the events that transpired at, or about the time of Jerusalem's destruction. If this be true, what a mistake have we been laboring under all our life time! We have supposed we were actually living beings—that we were sustained by food—kept warm by raiment—shared the sympathies of friends, and the hatred of enemies—that we were possessed of conversational powers—and that we were really handling our pen for the defence of bible truths, against the mysticism of the great Dr. Macknight, and his quondam friend "Cosmopolitan." But Oh, sad mistake! all, all things earthly ended at the destruction of Jerusalem. O wicked Jerusalem! thus to deceive our race so long.

Who shall reward thee as thou hast served the great and good Dr. Macknight, in leading him to write a book so many hundreds of years after all things came to an end?

The argument that the Jewish age ended at the destruction of Jerusalem has no foundation in Scripture. We might assert that it ended at the time of the Roman league, or at the battle of Actium, and if we produced no more proof of it than is given in this little tract, the authority would be just as valid.

"Farther, that the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant His coming to establish his kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28: 'There be some standing here who shall not taste of death,' &c. He has already applied this text to the *real second coming*."

Immediately following this text, the account of the transfiguration of Christ is given. The same accounts also follows the same corresponding texts in Mark 9: 2, and Luke 9: 28. Whatever might have been evident to the mind of Dr. Macknight, it is clear, from the testimony of one that witnessed the transfiguration, that in representing the coming of Christ near at hand, the apostles did mean what they said, viz, his real coming; to put an end to this mundane system," &c. See 2 Pet. 1: 16, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. (v. 17.) For he received from God the Father, honor and glory, when

there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, (v. 13,) and this voice which came from heaven we heard when we were with him in the holy mount. Here we have Peter's declaration of what the coming spoken of was, he being an eye witness to it. It was a real personal appearance given to demonstrate the fact of his future coming. So Peter taught, for he tells his brethren it was no fable he was following, in making known his coming, as well as the power of Christ. He had received this "miniature representation" of Christ's kingdom on earth, where it is to be revealed; to strengthen him in "making known" that coming: But there was a "word of prophecy" (v. 19.) that made the thing still more sure. Furthermore, Christ did not say he would set up a spiritual kingdom at that, or any future period. Neither is the term "spiritual kingdom," found in the Bible. How, then, can it be "evident" that such a thing was to be accomplished, in the absence of all testimony on the subject? What is said upon 1 Cor. 10: 11, about the ends of the ages, as the Doctor has rendered it, only strengthens the testimony of reference to the still future coming, for had it then been fulfilled, it would have been at the beginning, in the room of the end of the last age. As a theological curiosity, and also to show how a man of learning can walk through the Scriptures, the following extract is given.

"Heb. x. 25, 'Exhorting one another daily, and so much the more when ye see the day approaching,' the day of Christ's coming to destroy Jerusalem and the Jewish state. Ver. 37, 'For yet a little while, and He who is coming will come and not tarry.' James v. 7, 'Wherefore, be patient, brethren, unto the coming of the Lord.' V. 6, 'Be ye also patient, strengthen your hearts, for the coming of the Lord to destroy the Jews, your persecutors, draweth nigh.' Verse 8, 'Behold the Judge standeth before the door.' 1 Pet. iv. 7, 'The end of all things,' the end of Jerusalem, and of the temple, and of all the Mosaic institutions, 'hath approached; be ye, therefore, sober, and watch unto prayer.' 1 John ii. 18, Young 'children, it is the last hour' of the Jewish state; 'and as ye have heard' from Christ, in his prophecy of the destruction of Jerusalem, that 'anti-Christ cometh, so now there are many anti-Christ, whence we know it is the last hour' of the Jewish state."

O what a source of comfort to God's persecuted, suffering people! "The coming of the Lord draweth nigh." Bear your persecutions with patience, for when he comes, then you shall be gratified with a scene of blood. Is that the stimulus to patience that God has given his children? If so, another charge of the infidel is true, viz, That "Christianity aspires to the sword." We may be told, the deliverance they were then to experience, was what they were to look to, and patiently wait for; but what are the facts? Christians were delivered at the siege of Jerusalem, but their greatest persecutions commenced soon after that siege.—The first general persecution of Christians is supposed to have commenced in the reign of Nero, about three years before the destruction of Jerusalem, and the second under Domitian about eleven years after that event. The persecution of Christians before the destruction of Jerusalem, was as nothing in comparison with what followed. The exhortation of James, to suit their case, and also the above view of the subject, should run something like this: Be patient, brethren, for as soon as the Lord comes with the Roman armies and destroys about 1,000,000 of Jews, he will then have time to



attend to your case, and will kill you off by thousands.

If such was the design of James, in his exhortation, Christians in those days must have loved martyrdom better than those of the present day. Is it any wonder that such applications of Scripture have caused the very name of *Christ's coming* to become disgusting? "I am sick of it," says one, "I had rather hear something else," says another; and a certain preacher said, "You cannot think how I hate the doctrine of the Lord's coming in 1843." Like the aged prisoner of the Bastille, so used have they become to these dark and mysterious interpretations, that they love the gloomy walls where they have been so long incarcerated; and when brought forth and placed where the light of God's truth can shine upon them, the renovating sensations are painful, and they beg to be returned to their favorite dungeon. The precious promise of Christ's speedy coming, designed as cheering streams of comfort to the saints till the latest age, [1 Thess. 4:16-18,] have been permitted to waste their invigorating sweetness upon the valueless ruins of old Jerusalem. Yes, this bread of heaven, by "pastors who feed not the flock," has been scattered upon Judea's barren hills, while the sheep have been scattered for the want of food. In the various folds [not Christ's fold] where they have been gathered, "ground ivy" has been their only food, they have ate, and not only "stagger," but thousands are fallen.

Who so blind that cannot see the gospel shorn of its kingdom, by the popular teachers of these last days? If it is not so, then let them point us to what, and whence it is. According to the theory here laid down, the only kingdom defined, is one now existing in this world, and "if in this life only we have hope in Christ, we are of all men most miserable." The *second coming* taught by this writer is brought to view in the following language:

2. "There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world and put an end to the present state of things, viz: his coming to destroy the *man of sin*. 2 Thess. 2:18, 'Him will the Lord consume with the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event which will contribute greatly to the honor of God and the good of his church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is agreeably to the Scripture style, fully called 'the coming of the Lord,' and the 'bright shining of his coming,' but this coming is nowhere in the Scriptures said to be at hand."

This second coming but adds to the disappointed hopes of God's people; because, according to this, it "is nowhere in the Scriptures said to be at hand." Before this declaration (for such it is) was made, ought not the writer to have shown wherein this coming differed from Rev. 22:20. "Surely I come quickly," and verse 12, "behold I come quickly, and my reward is with me, to give every man according as his work shall be." "Every man" must embrace "the man of sin."

Again, 2 Peter 3:10-13, an account is given in plain language of the destruction of the present heavens and earth, and the appearance of the new ones. It is then added, "seeing that ye look for such things be diligent." That the subject of the dissolution of all earthly things was kept directly before the mind by the apostles, cannot be doubted by the reader who is willing to give language its plain common sense meaning. This "man of sin" is brought

to view in Dan. 7:8, 24, 25, and his fate is shown in verses 11 and 26. There is but little difference among commentators as to what the "man of sin" is. It is clearly proved, and almost universally applied to Papacy; and if it were true, that the Lord's coming to destroy this man of sin, is not represented in the Scriptures as being at hand, that would be no argument against that coming being at hand after the man of sin was revealed; and especially when he has lived out his 1260 years of triumph over the saints. We are authorized to look upon this as one of the strong evidences of the Lord's coming being now especially nigh at hand, not only for the destruction of the "man of sin," but to give the kingdom to the saints of the Most High, (Dan. 7:18, 27.) This is the true *second coming* of Christ, and the event that makes it such, is found in its right place. The third coming is introduced as follows:

3. "There is, likewise, a *day or coming of Christ*, spoken of by Paul, different from His coming to judgment, and from both the former comings. I mean His releasing His people by death. 1 Cor. 1:8, 'He also will confirm you unto the end without accusation, in the day of the Lord Jesus Christ.' Phil. 1:5, 'He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ.'"

In the very preceding verse to the first one here quoted, we have this language: "So that ye come behind in no gift, waiting (not for death) for the *coming of our Lord Jesus Christ*; and yet we are told, Paul speaks of that day, as the release of God's people by death. The day of death to the saints of God, is the day when they are *bound*, in the room of being released. It is the day when death achieves a brief victory over them, and not when they get victory over death. But when Christ comes, it is the time of their deliverance, and victory over death. 1 Cor. 15:54. "So when this corruptible shall have put on incorruption, (in the first resurrection, ver. 52) and this mortal shall have put on immortality, *then* (not till then) shall be brought to pass the saying that is written, Death is swallowed up in victory." Then it is, that the saints are "delivered from the bondage of corruption"—and shout, O death, where is thy sting? O grave, where is thy victory? As proof of the position that death is the coming of the Lord, we are referred also to Phil. 1:6, "He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ." Is the work of salvation complete when the saint dies? Far from this—the first resurrection, and that only, will complete the work of salvation.

There is a perfection taught in the Bible, which we may have in this state of probation; that is, perfect conformity to the word and will of God, and to be filled with his perfect love: but the work of redemption is not completed till we receive "the adoption, to wit, the redemption of our bodies." If, then, this text proves the coming of Christ at death, it proves also that his work is incomplete at his coming, which cannot be admitted. How frequently do we hear it said, "Death will be the coming of the Lord to me?" and how improper the expression, for there is not one word of authority in scripture to justify it. Death, is the coming of death to you, and it is the end of probation, and the end of suffering and trial for the saint, which is the most that can be said of it. Yet to this polluted fountain we are pointed for comfort, in the room of "the glorious appearing of the great God, and our Saviour Jesus Christ."

Any authorities to which we may have cited you in these remarks besides the word of God,

you are permitted to lay aside, and settle the matter *speedily*, whether you are following the "blind leaders of the blind," whose worship is *vain*, while they teach for doctrines the commandments of men. Their faith may remove mountains, their zeal may be like Jehu's, who drove furiously; yet, if they have not love enough to love the appearing of our Lord Jesus Christ at the very door, neither their faith nor their zeal can save them. But if they do *love that appearing*, they will not seek after such an unscriptural expedient as three fictitious comings of Christ, to throw mist and darkness upon the one that is at the very door.

#### THE CHRISTIAN'S COMFORT.

The Lord *himself* shall quickly come,\*  
With mighty shout and tramp of God,  
To wake the dead that sleep in him,  
And rule the nations with his rod.†

The righteous living, too, will rise;‡  
Caught up to meet the Lord on high.  
Sweet words of comfort to the wise:§  
The saints of God no more will die.||

\* 1 Thess. iv. 16. † Ps. ii. 9; Rev. ii. 27; xii. 5. ‡ 1 Thess. iv. 17. § ver. 18; Dan. xii. 3, 10, 12, 13. || 1 Cor. xv. 54; Rev. xxi. 4.

A brother writes from Vermont as follows: "Should one half of the Second Advent believers in the state furnish you with ten cents each, every week, it would enable you to issue an edition every week. And should we live as Daniel did, taking heed that our hearts be not overcharged with surfeiting and dainties, that serve not to nourish, but to injure us, we might save the sum from our present mode of living, and feel the satisfaction of doing something with the savings of self-denial, for the advancement of the cause of truth."

In a communication from Buffalo, we learn that the Methodist Protestant Church in that place, have secured the services of a Second Advent brother to labor with them during the winter, should time continue; a large majority of its members being decided friends of the Second Advent cause. We also learn from another source, that the Methodist Protestant Church in Cincinnati, Ohio, (which is the largest in the city except one,) have become Second Advent believers, almost *en masse*. We feel thankful to God that some of our old friends cleave to the truth more closely than to sectarianism.

We have been found fault with for the article in our last number, showing the unchristian conduct of brother Bruce, towards brother D. B. Salter, at the New Jersey camp meeting.

It would give us much pleasure to publish any thing from the hand of brother Bruce, or any of his friends, which may be calculated to throw the least light upon this dark transaction. As yet, we have received nothing.

I purpose soon to visit our friends in Syracuse, and perhaps in Buffalo—should time continue. Will they please write when and where a course of lectures will be likely to do the most good?

#### LETTERS AND RECEIPTS.

William N. Wheeler, \$3.  
R. W. Wier, John Knott, (package sent,) A. C. Jennings, Milo Bostwick, 25 cents.  
S. Miller, \$1.00.  
William Wiswall, \$1.00, (package sent to Boston.)  
Geo. H. Lawton, L. Anibal, Anthony Pearce, \$5.  
Samuel S. Moulton, Lawson Long, H. B. Skinner, Samuel B. Mathewson, Ira C. Stone, W. R. King, Jacob Weston, Nathan Jacobs.  
A female friend, (avails of jewelry,) \$3.56.  
About \$10 have been received from different persons, through the Midnight Cry office.  
William Barker, (this interesting article was received too late for publication.)